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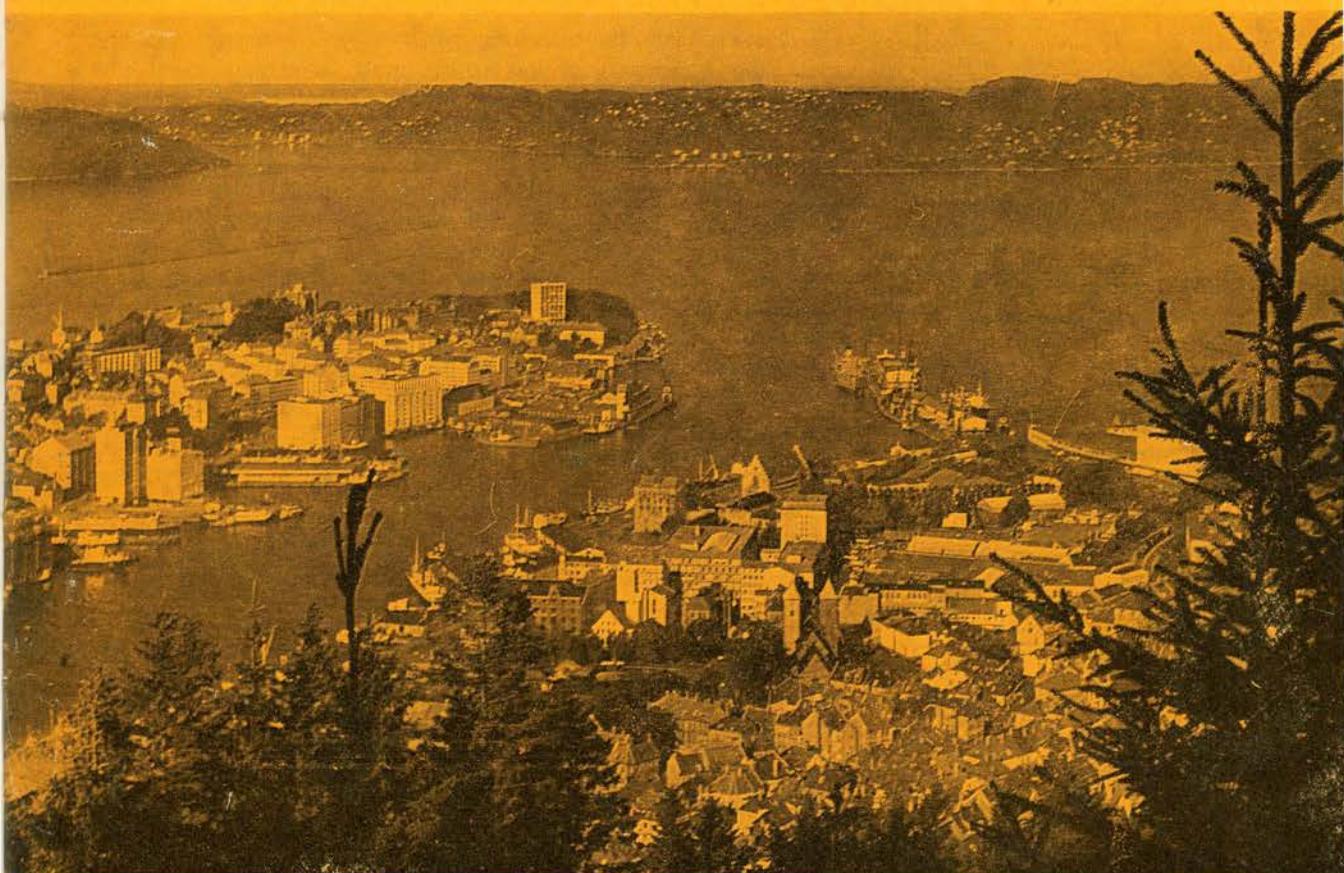
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THE ELIM EVANGEL



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Greetings

Christmas Double Number



THE ELIM EVANGEL

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*"And they came to Elim,
where were twelve wells of
water, and three-score and
ten palm trees: and they en-
camped there by the waters"
(Exodus 15:27).*



Sincere and loving greetings to
all our readers. May this Christ-
mastide be a time of spiritual re-
freshment as you contemplate again
the mystery and majesty of God's
love.

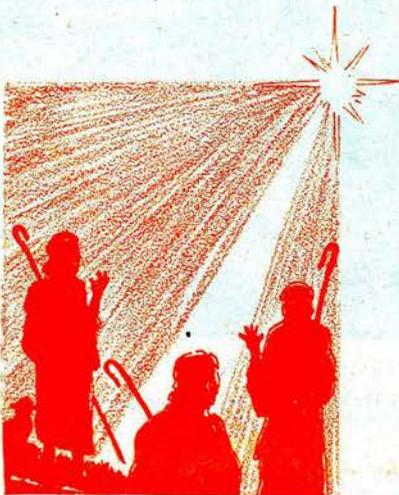
ONCE again the bells ring out over land and sea, heralding
the anniversary of the world's most momentous event—the
birth into our poor realm of the Creator Himself, born of
a woman, made in the likeness of men, that through Him
we might be reconciled and restored to fellowship with God.

Once again we bring you meditations on various aspects
of this mystery, so that you may enjoy in holy contemplation
the love that reached down to us. Our contributors present
to you their best and speak to you from their hearts. Their
themes will lighten your homes and your festivities in the
freshness of His love and grace.

Once more we are preparing for the new year's *Elim Evangel*,
which will bring you new thoughts, new series of meditations
and new inspiration for the coming days.

God's grace be with you all.

THE EDITOR.



*"And there were in the same country shep-
herds abiding in the field, keeping watch
over their flock by night. And lo, the angel
of the Lord came upon them, and the glory
of the Lord shone round about them: and
they were sore afraid. And the angel said
unto them, Fear not; for, behold, I bring
you good tidings of great joy, which shall
be to all people. For unto you is born this
day in the City of David a Saviour, which
is Christ the Lord" (Luke 2: 8-11).*



“The Word became Flesh”

By H. PALLISER

MINISTER OF ELIM CHURCH, CARLISLE



CHRISTMAS is essentially the family time when as such we gather together. If any members are absent they are especially missed and remembered. If only we can get beyond and through the trimmings of Christmas and nearer to its true heart we shall find something of the same in the first Christmas. The Bible opens with God and man living in closest fellowship in a garden. Then we are told of man's sin and subsequent breakaway from God, of God's pursuit of man, of His pleadings with man to return, and of His steady progress in the execution of a plan which would mean the healing of the breach caused by sin. In this plan the Incarnation played a vital part, for it was the means by which God came to earth to dwell among men. By it the great plan of salvation moved into full operation in order to make possible again man's fellowship with God. In other words, the Incarnation reveals the passion of God—His intense longing for man to be restored. With this in mind, we bring three verses together.

Christ's eternal relationship to the Godhead

“In the beginning was the Word, and the Word was with God, and the Word was God” (John 1:1). How profound are the eighteen verses with which John opens his gospel! In them he tells us things of tremendous importance regarding our Lord, things which indicate beyond all doubt His rightful place in our holy faith. Dr. Dunning once said “If you are wrong about Jesus you are wrong all along the line.” In this opening verse are three vital revelations concerning Him.

His eternal existence. “In the beginning . . .”—the mind at once goes back to Genesis 1:1, “In the beginning God created . . .” When that was no one knows, but John is going farther back than Moses, telling us that the Word was there

“Before the hills in order stood,
Or earth received her frame.”

John is struggling to express a fact of the infinite in terms of the finite and the word “was” is in the imperfect tense, thus indicating a continuous state. In the knowledge of this, Jesus said “Before Abraham was, I am.”

His eternal fellowship. “And the Word was with God.” The vital word is “with” and again as John strives to express the infinite he uses a special word, an intense one, which means more than people dwelling together or working together, for it implies the deepest, closest unity of heart and will, a unity to which Jesus Himself often referred, as when He said “Verily, verily, I say unto you, the Son can do nothing of Himself, but what He seeth the Father do; for what things soever He doeth, these also doeth the Son likewise.”

His eternal Deity. “And the Word was God.” The fact is stated simply and with finality and thus deals a death blow to the Unitarian, Jehovah's Witness and Modernist. The Word was God, and that with no sense of inferiority, but, as Paul says, “equal with God” and so to be worshipped as God.

Christ's new relationship to man

“And the Word became flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth” (John 1:14). Verses 1 and 14 are interrelated, the first telling of His relation to heaven and of His being, the second telling of His relation to earth and of His partaking of our humanity. In each verse is a threefold statement which interlocks with the other thus: “In the beginning was the Word” . . . “and the Word became flesh”; “and the Word was with God” . . . “and tabernacled with us”; “and the Word was God” . . . “full of grace and truth.” We are now interested in verse 14, for it tells of the Lord of glory entering into a new relationship with man.

Incarnation—just two words, “became flesh,” but the incarnation is both implied and involved, for how else could the Word become flesh? Here is a marvellous thing! The Occupant of eternity becomes a creature of time and the Lord of glory becomes a Babe in a manger! In referring to the doctrine of the Incarnation we unhesitatingly include therein the virgin birth—“conceived of the Holy Ghost, born of the Virgin Mary.” Such a birth is questioned by many, but they should remember the caution of Dr. Paterson Smyth: “Whoso loosens men's belief in

the virgin birth of our Lord is loosening the key-stone of the doctrine of the Incarnation." Others protest "We cannot understand it," and we reply with Dr. Campbell Morgan: "That which human wisdom cannot plan must necessarily be beyond its power to understand." It is said "Such a birth is unreasonable." To this Dr. Denney replied: "He came from God in a sense in which no other came; does it not follow that He came in a way in which no other came?" It is a mystery we gladly accept, and in doing so we marvel at the Divine wisdom.

Identification—"tabernacled among us." The word is significant. We are considering God's longing for renewed fellowship with man, and it is more than interesting to read in the Word that, after the fall, God first dwelt among men in the tabernacle, then in the temple, then in the Lord Jesus, then in the Church, and finally we read: "Behold, the tabernacle of God is with men, and He shall dwell with them." The point is that in "tabernacling" with us the Lord partook of man's lot, entered into man's circumstances and conditions, knew the meaning of sorrow, poverty, labour, weariness, homelessness, experienced human love and hatred, kindness and cruelty, loyalty and treachery—all this that we might have a High Priest who is touched with the feeling of our infirmities.

Manifestation—"we beheld . . . grace and truth." Such were the characteristics that impressed John as he lived with Jesus, just as they impressed Moses as he saw the Lord on Sinai long before. The glory of grace was there, for grace was poured into His lips and gracious words came from them. Gracious acts of healing, comfort and assurance were everywhere. David Livingstone called Him "the greatest Gentleman who ever lived." The glory of truth was also revealed—unbending, uncompromising, revealing, exposing, and yet, when accepted, found to be of eternal value. In Eden man separated himself from God by believing a lie, but in Christ man is reunited to God because he accepts the truth.

Man's new relationship to the Godhead

"That which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with His Son Jesus Christ" (1 John 1:3). Sixty years had passed since John walked with Jesus by Galilee, and the memory thrilled him. Yet it was more than mere reminiscence which enraptured him; it was that in and through Christ he had ever since enjoyed fellowship with God!

Through Christ fellowship was *restored*—this was his first discovery! "Now are we the sons of God!"

he cried—"now—since Christ came, since He died on the Cross, and because of what He has done for us since we yielded to Him!" The heart of the Christmas story is that God was in Christ, reconciling the world to Himself—reconciling, i.e. restoring, renewing the fellowship, so that we are

"No longer far from Him, but now
By precious blood made nigh."

Through Christ the fellowship is *continued*. One of the key words in John's writings is "abide," and again his choice of word is significant, for it is in the active, not the passive, voice. In other words, this fellowship is to deepen, mature and develop as time goes on in the same way as a friendship develops, but only as we press deeper into Christ.

Through Christ the fellowship will be *consummated*. Fellowship with God is no temporary thing to be terminated at death; it goes right through into Immanuel's land. Beyond death it will become deeper and fuller in a way we never thought possible, for "then shall we know even as we are known." We shall see His face and He shall see of the travail of His soul and be satisfied!

HOW THE MAGIC CAME BACK

(continued from page 805)

came if He didn't have to come. "He was God's present to us, do you see?"

"What is He for?"

"Have we got Him?"

"Why did He die and where does He live now?"

"What questions, darling! You will understand another day; now play with your toys."

Questions and answers that had set generations on fire. Daddy wanted his dinner.

After the plum pudding Daddy had his snooze. But Bridget, in the corner, was holding a card with a Man's head on it and five words. The ancient glory of Christmas had cast its undying spell upon the imagination of a wondering modern child, who gazed rapturously at the picture of the most wonderful Man she had ever seen.

It was Christmas again. All magic—real magic, not pretended. The skies were full of wonder. Once they had rung with the voices of angels because a Man came to us from God. Funny, some hated Him and some loved Him. After Daddy has had his nap she must ask him if he hated Jesus or loved Him.

SPECIAL NEW YEAR NUMBER

January 4th

Order your extra copies NOW!



GEORGE CANTY

tells us about a neo-pagan home and . . .

How the magic came back



BY HALF-PAST eleven on Christmas Day, Bridget found a scowling gnome of disillusionment among her dancing happinesses.

She was only "five 'n March," as she expressed it, with the cunning vagueness of her sex in such matters, but she sensed that the wonder had evaporated. Still, she accepted it as another fact about the world she was discovering, and settled down to enjoy what was left—just her toys.

She had been awake at seven o'clock, and the air rustled at the window with whispering marvels. As the light came in the sky it was like a skin between earth and Santa Claus Land getting thinner and thinner, like a Christmas balloon, so that bright enchantments could shine through from Wonderland. It might tear right open and she would hear the sleigh bells among the stars.

She had waited "a million years" for Christmas to come, so now she could sing her Christmas carols. She knew two, "Jingle Bells" and "Rudolph the red-nosed Reindeer"!

Even yesterday was 'xciting—nice smells, and nice trimmings, and parcels. But today was *his day*. It was different. He, the most exciting thing of all, came on this day. He would pop down the chimney and read her list too. Santa Claus!

Oh! Perhaps he had been. Daddy was up. She could hear him coughing in little puffs so that he didn't have to take his cigarette out of his mouth. It made his eyes go all wrinkly.

Then—"Daddy called me down"—he must have been! Down—to the big fireplace that had some plastic holly on the top all shiny with frost out of a box.

Daddy stood in a corner (with a lump in his throat) so that he could see her expressions as she picked up the gifts scattered in front of the tiled grate.

"Well, what about that?" said Daddy. "You see, I said he would come, didn't I? Now you are properly set up, aren't you? After breakfast, all you have to do all day is play with your toys. Won't that be lovely?"

Neither Daddy nor Bridget noticed the anti-climax "all you have to do is play all day," for she was tingling with thrills finding out what had come.

There had been weeks of scheming and buying, with all the shops twinkling with pretty lights and trimmings.

For Bridget, the 25th was to begin with Santa sweeping in from Cloudland on his famous sleigh on the marvellous journey that washed a wave of business into every shop in Europe. One vast miracle, glorious with ecstatic anticipation—and now "she could play with her toys all day." Ordinary that, wasn't it? And Daddy would have his dinner and a sleep, and then watch the telly with Mummy. There was nothing else 'xciting now. That was all, 'xcept dinner.

Just then, something came through the letter box. It was another card, but not in an envelope. No Santa on it and not even any holly. It had a man's face and five words—she counted them. The man had short brown whiskers—not bushy white like Santa—and long hair. Also, Bridget thought, a very nice face.

Father took the card, looked at it, but seemed to give it back to her very quickly. He said something about religious cranks worrying people even on Christmas Day, pushing their stuff through the door. He would not read the words to her—"You would not understand." Mother read it to her—

"AND WE BEHELD HIS GLORY"

She also did her best to explain. Bridget had been brought up in a neo-pagan suburb. "You see, darling, it is His birthday today."

Bridget thought how lucky He was to be born on Santa's day. She queried, "Have you sent Him a present?"

Correction of this involved Daddy now, and curiosity levered the full account out of a pair of slightly embarrassed young parents.

"Did Jesus have to come from heaven?"

"Well, no—but . . ." They were not sure why He

(Continued on previous page)



Our Missionaries and their Ministry Retrospect and Prospect

By MARJORIE GORMAN

AS I commence to write this article for our Christmas and New Year *Evangel*, and think upon our missionaries and their ministry, it seems inevitable that my thoughts should be retrospective and prospective. It is just twelve months since I wrote in the 1962 Christmas *Evangel* these words: "All over the world ominous clouds are forming . . . trouble threatens. In many countries policy changes overnight with its ever-menacing threat to the work of Christian missions. China invades India and no one knows what the end will be. It therefore behoves us all to renew our efforts to spread the Gospel in the darkened places of the earth while the opportunity to do so still remains. Our prayers must be intensified, our giving increased and interest quickened. We have candidates for the mission field ready to go, and as long as the door remains open we shall send them forth." Did we respond to the challenge of those words; were our prayers for our missionaries and God's work overseas intensified; was our giving increased and our missionary interest revived? I believe the answer is "yes," for all through 1963, up to this moment, we have seen signs of God's special blessing on our missionaries and their ministry. Not only this, but because of your generous giving it has been possible for the Society to supply our missionaries' needs, to send out two new missionaries and to accept into our Society as fully-recognised Elim missionaries Pastor and Mrs. H. Jeffery, who are already labouring for the Master in Brazil.

Our new missionaries, as you know, are Pastor A. D. Jones, who went to British Guiana to relieve Pastor and Mrs. J. MacInnes so that they could come home for a much-needed furlough, and Miss A. Stephenson, who recently sailed for South Africa, where she will be working with Miss F. Grossen.

But what of the actual work accomplished by our missionaries themselves during 1963? Not for them the stimulating joy of seeing dozens of hands being raised in some great campaign meeting. No, the missionary in his effort to win, perhaps, just one soul to the Master must sometimes travel miles to hold meetings in remote villages, or on factory sites; the missionary nurse, day after day, attends to hundreds of patients who come to the clinic for help, and as she cleanses and binds up wounds, attends to vile

sores or dispenses medicine, she takes every opportunity of speaking of the Saviour of mankind. Some missionaries frequently attend fairs, markets and bazaars, standing for hours in the blazing sun handing out Gospel portions and tracts. All day and often at night, doctors and nurses minister to the patients in the mission hospital or attend the sick in their own homes. Sometimes at night they have to struggle through snake-infested undergrowth and bush, their only light a torch, to deliver a baby in the filth of some dark mud hut. Teacher-missionaries stand for long hours educating the children up to British standards in which religious knowledge plays no small part—no free periods or large salaries for them. Services in the mission churches go on for hours and hours, and at convention time they sometimes continue all through the night. At times of famine and disaster the missionary cares for the temporal needs of the people as much as lies in his power, sometimes conveying blankets and food over the mountains to isolated villages devastated by tornado and in the throes of famine—such was the case in Formosa recently.

Our missionaries cannot count the converts of 1963 by the hundred, but they have given themselves in devoted, sacrificial and unstinted service to win one here, two or three there, to establish small churches, clinics, schools, a hospital, and thus bring some measure of joy and benefit to these deprived and unprivileged people. Their lives are a continual act of obedience to the command of Jesus Christ who said: "Go ye into all the world and preach the Gospel to every creature."

I have given a brief survey of our missionary work in general through 1963, but what have been some of the highlights of this year? For some of our missionaries it has been an uneventful year of just faithfully propagating the Gospel under all manner of conditions and in all kinds of circumstances with no spectacular happenings or results. However, eternity holds the secret as to what extent the kingdom of God has been extended through their labours, and when we remember the value God places on one soul we know their harvest will be rich. For others 1963 has been a year of fulfilment and special blessing. For instance, early in the year an outstation came into existence in

Tanganyika under most unique circumstances, or perhaps I should say God-ordained circumstances. It happened like this. Pastor Bull visited the Wasaramo tribe—a Mohammedan stronghold; actually he had visited them many years ago, but had never been received very enthusiastically. Over twelve months ago he renewed his visits, but the results were no more encouraging, and near to despair he decided to go just once more. On this last occasion as he talked to the people he used an illustration in an effort to arouse their interest. He said: "I have been here many times and I am like the man after a bride. I have put down the property (the bride price) and I have told you what I want. Do I get the bride or not?" Negotiations for the purchase of a bride often take a long time with lots of haggling and bargaining; then finally comes what is called the "show-down." Mr. Bull was saying in effect: "This is the show-down—I have presented the Gospel and my God; it is my last offer." Immediately one man stepped forward and said: "I speak for ten people, we want you and your Jesus." Mr. Bull then stepped forward and, without further preamble, suggested a certain young Christian called Ayubu to dwell with them as an evangelist. He was accepted and provision made to accommodate him and his wife—within a week he had moved in and an outstation came into being. It was a wonderful and remarkable happening, one for which we returned thanks to God.

Then I would imagine that our friends in India would regard the purchase of a plot of land at Rihand, for the erection of the first Christian church there, as perhaps the most eventful happening of the year for them. After a service of dedication, building was commenced immediately. The final total seating capacity will be for about 300, but it was hoped that the first section to hold fifty people would be completed by this Christmas.

The missionaries too at Inyanga North and Penhalonga, Southern Rhodesia, have this year realised their hearts' desire in seeing the completion of a large new central church at Inyanga North, which was officially opened with three days of special meetings in July.

Pastor D. Norton, Phalaborwa, South Africa, wrote of an unforgettable meeting they experienced. The church had been packed out when twelve converts were baptised. One had been bound by witchcraft and at the end of the service, which lasted four and a half hours, publicly burned his devilish paraphernalia. One of the highlights of the year for him I am sure.

In the Transvaal several conferences have taken place during 1963, attendances at which have been most remarkable. Those about which Pastor W.

Francis wrote so enthusiastically were organised and conducted entirely by the African leaders themselves. Sometimes the meetings continued all through the night, God so poured out His blessing. At Nelspruit there was similar blessing at the Easter conference, which hundreds attended. Meetings started at six in the morning and went on to ten-thirty at night. Thus, one could go on relating special events which occurred on various mission stations during 1963, concerning which our missionaries could declare: "It was the Lord's doing and it was marvellous in our eyes."

Now what of the future? Existing circumstances in the world today, affecting so vitally as they do missionary work in so many places, challenge every missionary society to renewed intensive effort to propagate and spread the Gospel. This means the directive must start at home, and therefore our own society has planned for real expansion of our borders in the coming year. To help bring this about and to stimulate interest and infuse this into our churches a missionary conference is being arranged in London for the London presbyteries early in January. It will be attended by ministers, lay representatives, Sunday school superintendents and local missionary secretaries and treasurers. It will be the first of its kind in the history of Elim, and it is hoped that later other conferences will be arranged in other parts of the British Isles. All facets of missionary policy will be discussed, with great importance given to new ideas and suggestions.

The missionary exhibition is to be renewed and enlarged, and we hope it will be in great demand from the churches. You may have visited it when it was exhibited in one centre for the surrounding churches, but now as it travels to individual churches, and comes to yours, you will have the opportunity really to study it and imbibe its message.

I spoke of our borders being widened; already Elim's flag is unfurled in a new land and Brazil is added to the list of countries where we have Elim missionaries. There is also a possibility that Elim, in the not too-distant future, will be represented in other countries. Requests have also come from other parts of Africa asking that our society investigate the possibilities of opening up an Elim work there.

With regard to the financial position of our overseas work, this is encouraging though terribly heavy demands have been made on its resources during 1963. No less than ten missionaries have come home on furlough, as well as several children, and two new workers have been sent out. This costs the society hundreds of pounds. May I impress you with the fact that there is no accumulation of the money you

(Continued on page 829)



Things worth remembering

A Survey of Events in 1963
By J. J. MORGAN
(FIELD SUPERINTENDENT)



HOW OFTEN we are tempted to think that little or nothing has been accomplished for God in our lives, in our church or in our movement! We see so little for our labours—and yet when we turn back the pages of this year we have a very great deal for which to praise God. Let us take a trip down the year and call to mind some things which are worthy of our remembrance, some events which call forth our thankfulness to God for us as a movement.



The retiring President addresses conference.

IN THE FIELD OF EVANGELISM

In this year we have seen some very splendid efforts made in this important sphere of Christian service. In several cases we have been enabled to open a new church as the result of pioneer efforts.

In May Pastor Ron Jones and his revival team entered North Wales to conduct a pioneer crusade in Wrexham in a large marquee in Holt Street. In the first service twenty-five responded to the Gospel invitation. For the first eleven days there was an average of ten seekers after salvation each night. The permanent results were that a new church was formed and Pastor L. Hughes was sent to pastor this new flock.

In May also Pastor Alexander Tee conducted a campaign in the city of Dundee, using the Y.M.C.A. and the Caird Hall. Nightly, souls surrendered to Christ and quite a number of healings were recorded. On the opening night some 450 attended, and eventually this increased to about 800. Later in the year

Mr. Tee pioneered a new church in the city of Glasgow. The services were held in the Woodside Halls and a church was established under the leadership of Pastor Terry Jacobs.

A very successful campaign was held in the Birmingham Town Hall when the Elim churches in this area combined their forces for this city-wide effort. The Town Hall was filled and a goodly number of decisions were recorded. A similar campaign was held in London prior to the Royal Albert Hall meetings on Easter Monday. In September Pastor Ron Jones and party held a similar campaign in the Bournemouth Town Hall when the churches in the area participated in the special effort.

One unique feature of evangelism was the "All Wales Crusade," when all the churches put on special evangelistic efforts with special speakers in all the churches following the visit of Oral Roberts of the



The new President meets the Mayor.

U.S.A. to Newport, a terrific effort on the part of these churches.

Petersfield church had a special evangelistic drive by Pastor A. A. Biddle as they took possession of their new church and Pastor A. S. F. Horne campaigned in the Town Hall at Banbury. In many churches campaigns have been conducted during the year. Eternity alone will reveal the results of all these concerted efforts to win the lost for Christ.

(Continued on page 825)



Alexander Tee the Youth Director speaks to you

Youth page

WISE MEN STILL DO IT

SCIENTISTS ARE BECOMING MORE AND MORE BAFFLED by the greatness of the universe. The earth is 93,000,000 miles from the sun, but the planet Neptune is 2,793,000,000 miles from it. Pluto is much farther than Neptune from the sun. In our universe there is an innumerable multitude of stars, but our universe is but one among many and there is probably a universe of universes. This baffles the human mind and we are thrown back to the realisation that there must be a Higher Intelligence than ours behind all this. If the greatness of any man is seen by what he can produce, how great must God be? Many of our leading scientists are now bending their knees to God and to the One of whom it is said: "For by Him were all things created that are in heaven and that are in earth . . . all things were created by Him and for Him: and He is before all things and by Him all things consist." If the wise men who study astronomy are baffled by the phrase "a universe of universes" and find themselves kneeling before the Creator we do well to join them in the language of the hymn: "How great Thou art, how great Thou art."

Another reason why wise people still come to Christ is seen in the uncertainty of life. This year has seen thousands of people instantly swept into eternity by situations entirely beyond their control. For example, the hurricane Flora devastated whole areas during October of this year, while the landslide in Italy burst a huge dam in the same month, drowning hundreds of people. In a number of different places there have been terrible earthquakes, with a loss of life running into many thousands. As we look back over the year and then look forward into the unknown which lies before us, wise men will want to have their hand in the hand of the one who controls the earthquake, the hurricane and these other forces which are beyond human control.

Again may I ask you to consider another feature which would make wise people want to come to Christ in order to have the future destiny of their eternal

soul made secure. Last year on the roads and highways of our country thousands of people were killed. (The 1962 figure for Great Britain was 6,709. Think what it was in America and Canada!) Nowadays millions of pounds are spent each year on insurance; surely it adds up to wise thinking to be ready for any and every eventuality. Yes, wise men still come to Christ! Need I say anything about the dangers of sudden death through heart attacks and the like?

It is now about eighteen years since the international cold war began. It has often been said that someone could one day press a button and send up a missile which would have the capacity of devastating a whole nation in less than twelve minutes. This means that nowhere on this whole earth is there a safe hiding place. Backroom boys and politicians are often very wise men, but their inventions and their handling of international problems make it all the more evident that it is very wise to make a complete surrender of one's life and all the future holds to Christ.

In Britain during 1962 there were no less than 30,203 divorces. How sad to think that twice this number have suffered the agonies which this enemy of happiness always brings. Very few of these people could ever have enjoyed the pleasure of morning and evening prayers at a regular family altar. The young people who come to Christ around a daily Bible reading and prayer are wise indeed. They will keep sin, that sharp-toothed wolf, from tearing their marriage to shreds. Think of the safeguards and advantages children have who are brought up in a Christ-centred home. Most of the outstanding men who have made their mark for God had wise parents who taught them about Christ in their tender years.

Let me summarise by saying that there is nothing to be lost by bringing your life, your home, your children, as well as your own selves to Christ. As we face a new year with all that we may be called to face, I submit to your sober thinking and to your intelligence this question: Is it not wise to come to Christ in all humility, asking Him to become the saviour of your soul and the shepherd of your life? The best time to do that is here and now!



The great census

By A. D. HATHAWAY, B.A., A.K.C.

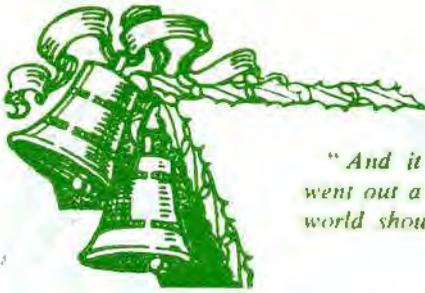
ALL THE WORLD is on the move! Down the long, straight roads of the far-flung Roman Empire tramp armies of citizens, seeking their ancestral cities and homes, all in obedience to the arrogant decree of the Roman Cæsar that every citizen of his widely-spread territories should be enrolled on the census books of his own home town. From Rome, the metropolis, to the farthest confines of the empire, men, women and children are on the move: the rich and the poor, the great and the lowly, men from the hills and from the plains, from ancient cities of the East and newly-discovered territories of the West. No choice is theirs, and none is exempt, for all must bow to the dictates of imperial Rome.

Rome, at that time, nearly 2,000 years ago, was at the zenith of its power. All eyes were turned on the great metropolis, the glittering centre of the universe, with its pomp and splendour, its magnificent buildings, its many trophies plucked by victorious armies from vanquished cities near and far. The world was at the feet of Cæsar Augustus, and his armies seemed invincible. Augustus himself was surrounded by a crowd of courtiers whose adulation invested him with almost divine honours and attributes. Little wonder then that the bombastic decree of this potentate claimed even more than was legitimate. Most of the world owed allegiance to this monarch, so he, grandiloquently, proclaimed his title, as others have done before and since, to the whole world. "All the world shall be taxed" ran the writ of the emperor.

How different the scene in little Bethlehem! Though it might aspire to some claim to importance because of its association with King David, yet it was but a small town: so small in fact that the prophet Micah had deemed it necessary to add to the title Bethlehem

a further designation to distinguish it from others of a similar name. Its one small inn—a few simple buildings huddled around a courtyard—was poor and unpretentious. Yet even this crude shelter was denied to the humble couple who knocked at its door and sought admission that chilly winter's night. Not even the obvious need of the woman could win for her room in that inn, and thus, with her husband, she must perforce seek the dubious shelter of the stable. Thus it was that there, in those lowliest of circumstances, "Mary . . . brought forth her first-born son and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn."

Yet, how sure it is that God can use even the machinations of ungodly men so as to bring about His purposes. How often had this happened in the history of Israel, as God used even heathen monarchs to bring judgment, and subsequently deliverance, to His people. So now God used the pride of Cæsar Augustus, and his scheming plan to fill the coffers of Rome and extend her power even further, so that thereby the minutest details of the Divine plan, foreshadowed on the pages of the prophetic word, might come to fruition. Thus it was that through the decree of Cæsar Jesus was born, as the prophets had said, in Bethlehem, the city of David; born too in such lowly circumstances that none born before or since can claim a humbler origin or lowlier birth than His. And to do this God moved the mighty Roman Empire. Yes, then as now the affairs of the nations were in His hands and at His disposal. The policies of politicians, the might of military tacticians, the ascendancy and decline of empires: all are in His omnipotent hands. One day we shall see Him



"And it came to pass in those days, that there went out a degree from Cæsar Augustus, that all the world should be taxed [enrolled]" (Luke 2:1).



manceuvre the affairs of men so as to bring back the Christ to reign, as once He moved the might of Rome to bring Him to the lowly manger and stable in Bethlehem.

Christ on the Roman Census

Thus it was that the incomparable Christ, the incarnate Son of God, the One through whom the worlds were flung into space, was entered that day, so long ago, on the census roll of an earthly potentate, numbered with the menial and the poor, having no special place of pre-eminence, with no acknowledgment of His greatness; just one of a subject race, deemed but a carpenter's son. They assigned to Him a place on the world's census book: Jesus, son of Mary, of Nazareth. He was enrolled on that Roman census, paid taxes with the rest, was reckoned as an ordinary man, and finally was numbered with the transgressors. That was the world's judgment of God's Son. Few and scant are the references to Him in the literature of the day (apart from the sacred Scriptures); to the outside world He was scarcely known. Yet today He is universally acclaimed, and hardly a tribe so distant that they have not heard the name of Jesus.

Those rolls have long since perished, together with so many compiled with such care by Cæsar's proud decree. Yet, what irony is this that today those census rolls are remembered by the majority, not because of the name of the Roman emperor, not because of the names of the great ones of this earth recorded thereon, but because of the name of that lowly babe, born in the manger of that stable in Bethlehem. Forgotten by the throng is the name of the mighty Cæsar, but adored and revered by countless millions is the name of the lowly Jesus.

The Heavenly Census

There is another great census roll which figures in the story of Sacred Writ. No name of earthly monarch adorns the title page of this book; no palace decree initiates this enrolment. Yet one thing this census roll shares with that of 2,000 years ago, for one name

at least appears on both. Yet, no longer in some insignificant corner, hidden between the names of a host unknown to history . . . nay, rather, His name, the name of Christ, heads the list and claims the title page. Yes, this is the Lamb's Book of Life. His title is more glorious and majestic than any of those ascribed to earth's proud potentates, for He is the King of kings and Lord of lords.

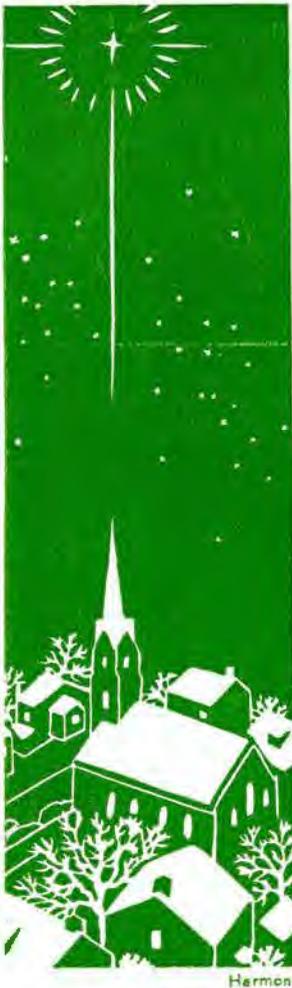
This census is not doomed like that other to face the oblivion of the passing centuries, for this heavenly census is for all eternity. Its record will not pass like Cæsar's, crumbling in the dust of years, but through the ages of eternity will bear the record of those redeemed by the blood of the Lamb, and entitled to a place not on Rome's citizen roll, but on the rolls of the heavenly Jerusalem.

And on this great census we may all be enrolled. Because He was numbered with men, we may be numbered with the sons of God. Because He was enrolled with the lowliest, we may dwell with the Highest. Because He was numbered with the transgressors in His death, we may be enrolled with the redeemed of the Lord, and share for ever His eternal kingdom.

Today we look back across the centuries to that day long ago when Jesus entered history for us, was found in fashion as a man, bearing our common humanity, reckoned among men, on the census books of an alien heathen power. Today He reigns in heaven's glory, soon to come forth again, no longer as a babe, no longer the subject of an oppressor, but as King and Lord, to wield the sceptre of authority and power. And we shall reign with Him and share the glory of His triumph if our names are inscribed, not on Cæsar's census roll, nor, maybe, on the world's annals of fame, but rather on the census roll of heaven, the roll which bears His name on its title page, the Lamb's Book of Life. Is your name entered there? It may be today, because His was entered on that other roll 2,000 years ago when he assumed humanity that He might become our Saviour—

*"Born to raise the sons of earth,
Born to give them second birth."*





Harmon

The Magi and the Star



“Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him” (Matthew 2 : 1, 2).



WHO THE MAGI WERE, how many there were, exactly where they came from, and when and what kind of star led them—these are questions which have long fascinated the pious and the historians alike. Whether the answers are fact or legend, the wise men have grown to be a beloved part of the Christmas story. Celebrated in carols, inevitably represented in school plays, in figures around cribs, or riding across the desert on Christmas cards, they are cherished in every country where the story of the Christ child is told from generation to generation.

Who were the men from the East? While the Gospel narrative gives no clue, it is generally supposed that the Magi sprang from the priestly caste of the Medes and later the Persians. Philosophers, astrologers and nature worshippers, their predecessors at first opposed the seventh-century B.C. reforms of Zoroaster, who built a highly ethical religion. But Zoroastrianism triumphed, and early sources indicate that the wise men belonged to that creed.

East of Palestine at the time of Christ, only Media, Persia, Assyria and Babylonia had Magian priests. So the wise men probably journeyed from points in these lands or Arabia. That there were only three “kings” has no basis of fact. The oriental tradition favours twelve, while early Christian art shows variously two, four and eight. Three has been most popular because of the three gifts.

However they met, the Magi probably travelled across the Syrian desert between the Euphrates river and Syria, then through Aleppo or Palmyra to Damascus. Thence they may have followed the *darb elhaj*, the “pilgrim’s way” or great Mecca route. Keeping to the east of the Jordan and the Sea of Galilee, they perhaps forded the river near Jericho and went on to Jerusalem, where Herod and the chief priests directed them to Bethlehem.

Although the feast of the Epiphany is celebrated on January 6th, it is improbable—if not impossible—for them to have completed so long a journey in a twelfth-night, no matter how swift their horses or camels. The journey from Persia to Jerusalem was almost 1,200 miles, and it is likely that they did not arrive until a year or more after the birth of Christ and His presentation in the temple, probably in 5 or 4 B.C. This would explain why Herod, enraged because the wise men had gone home “another way” after their dream warning, ordered all children two years old and under to be slaughtered. Paintings of the Magi’s adoration generally show

Jesus as seated on His mother's knee or at least old enough to be held in her arms.

At any rate, to avoid Jerusalem the Magi may have travelled home by a southern route through Beersheba, then east around the Dead Sea to the Mecca route. At least two artists show them returning east by boat.

No part of the Magi stories has caused more controversy than the star which guided the travellers westward. Some feel it could have been a bright meteor, but meteoric light lasts only a few seconds.

Was it a comet? Halley's comet was seen in 11 B.C., and another may have appeared in 4 B.C. But the favoured dates for the nativity are either 7 or 6 B.C. Could it have been a "nova," a newly brilliant star? The German astronomer Johann Kepler saw a supernova in 1604—starting the nova theory. But none was recorded in the time of Christ.

In 1606 Kepler himself came up with another theory, that the "star" was really a conjunction in 6 B.C. of the planets Jupiter, Saturn and Venus in the constellation Pisces (the Fishes), a constellation

sacred to the Jewish people. This bright and unusual phenomenon, Kepler contended, might have been the awaited sign. Be that theory as it may, even the Hayden Planetarium in New York ends its Christmas show with a miraculous star to light the way to Bethlehem.

Down through the years, the tales from the East spread. The Episcopalian minister Dr. John Henry Hopkins Jr. wrote in 1857 the beloved carol "We Three Kings of Orient Are." And in 1895 Henry Van Dyke, Presbyterian pastor and President Wilson's minister to the Netherlands and Luxembourg, wrote one of the most touching modern legends, "The Story of the Other Wise Man." Artaban, the other wise man, spent his life looking for Jesus, but never could present his gifts because he stopped to help his fellow men.

Today people still keep the wise men and their story deep in their hearts, and men and women the world over still love the Christmas symbol of the rich and wise beside the poor and ignorant, all humbled before the King of heaven.

ORIGINAL LETTER TELLS OF CHRIST

Written to Tiberius Cæsar by Centullus during the Saviour's life.

"There appeared in these days a man of great virtue named Jesus Christ, who is yet living among us, and by the Gentiles is accepted as a prophet of truth, but His own disciples call Him the Son of God. He raiseth the dead and cureth all manner of diseases. A man of stature somewhat tall and comely, with very revered countenance, such as the beholder may both love and fear.

"His hair of the colour of a chestnut, full ripe, plain to the ears, whence downward it is more Orient and curling and waving about His shoulders. In the midst of His head is a seam, or portion in His hair, after the manner of the Nazarites. His forehead, plain and very delicate. His face, without spat or wrinkle, is beautiful with a lovely red.

"His nose and mouth so formed that nothing can be reprehended. His beard, thickish in colour, like His hair not very long, but forked. His look innocent and mature, His eyes grey, clear and quick. In reproving He is terrible, in admonishing, courteous and fair-spoken; pleasant in conversation, mixed with gravity.

"It cannot be remembered that any have seen Him laugh, but many have seen Him weep. In proportion of body, most excellent, His arms and hands most delicate to behold. In speaking, very temperate, modest and wise. A man, for His singular beauty, surpassing the children of men."

I WONDER

by Vera Woodhouse

*I wonder as you sing of Christ,
Born on that Christmas Day,
If you can see beyond His birth
To the love that sent Him down to earth
To pave salvation's way.*

*We marvel at this wondrous Babe,
This precious Gift to man,
But God had planned this only way,
Through His own Son, the price would pay
Before the world began.*

*We only see a Baby there,
His cradle is a stall;
We know all doors were closed to Him,
A Saviour sent to bear our sin,
With love that covers all.*

*No room for Him at Bethlehem,
And yet the angels sang;
Their King was starting life below
To work for Him who loved us so
The whole salvation plan.*

*And work He did with perfect will,
Obedient to the end;
He gave His sinless life for all
Who on His precious name would call.
Was ever such a Friend?*

*So when you sing your Christmas songs,
Just spare a thought of how
This Baby came to cleanse from sin,
To grow up here, our souls to win,
And so before Him bow.*

THE WONDROUS STORY of the birth of Jesus has become neglected and almost unknown to many people who, nevertheless, will again satiate themselves in a multitude of Christmas festivities. To an even greater number the significance of the incarnation has become a forgotten truth : why Jesus came.

It is good to familiarise ourselves as to how Jesus was born, and when, and where. It is yet better to know why He was born. We may know of the manner of His birth, how He was born of Mary. We may be conversant with the meanness of the event ; born where animals were normally housed. We may be informed about the moment of His coming : " in the fulness of time." We ought also to be acquainted with the meaning of His birth. It is this aspect that is the great theme of the Bible.

The inquiring mind of the Christian may reverently ask many questions born of awe and wonder—Why did Jesus Christ the Son of God come to this world in human form ? Why leave the bosom of the Father to be conceived in the womb of Mary ? Why lay aside heavenly glory, not even to come in " the nature of angels," but to be " made partaker of flesh and blood " ? There are many questions and there are many answers, for the purpose of His first advent was manifold and majestic.

Three paramount statements

Let it suffice me to bring your prayerful thoughts at this Christmas-tide to one illuminating passage of scripture : Hebrews, chapter 2. There we find three particular statements ; three paramount statements, that summarise the message of Christmas.

**Jesus came to declare the heavenly Father,
He was born to deliver the human family,
He appeared to destroy the heinous foe.**

Need we then marvel that even when Jesus was born, angels should come from heaven to sing His praises, that men from far parts of the earth should bring gifts to Him, and that hell beneath should be roused to prompt Herod to seek the young child's life ? Heaven, or earth, or hell, could not ignore the portents of the incarnation of the Son of God. From above, and around, and beneath, attention was drawn as by a magnet to the Babe in the manger.

May God give us understanding to " see this thing that is come to pass, which the Lord hath made known unto us."

Jesus declared the heavenly Father

" I will declare thy name unto my brethren " (v. 12)

Who else but Jesus could fully reveal God to mankind, and how else than by His incarnation ?

Why Jesus came



By T. H. STEVENSON
MINISTER OF
THE BLIM CHURCH, ILFORD

God had often spoken to men by holy men of old, but in Christ God speaks to us by His own Son. In Him God is manifested to us.

Reflect a moment upon the saying of John the Baptist : " No man hath seen God at any time ; the only begotten Son, which is in the bosom of the Father, He hath declared Him " (John 1 : 17). Listen to Jesus pray in the upper room on the eve of His death.

There, as He speaks to His Father about His ministry to the disciples, He begins thus : " I have manifested Thy name unto the men which Thou gavest Me out of the world." Likewise He ends that wonderful prayer, saying, " I have declared unto them Thy name."

What is this name that Jesus declares, relating to God ? Listen again to Jesus, how He addresses God on that eventful night : " Father," " O Father," " O righteous Father." That name by which He spoke to God is the name by which He speaks of God. As a boy He said to His mother, " Wist ye not that I must be about My Father's business ? " As the risen Lord, He said to another Mary, " Go, tell My brethren, and say unto them, I ascend unto My Father, and your Father." Wonder of wonders, He calls us " brethren," and declares His Father as our Father, even " Our Father which art in heaven." And mystery of mysteries, He has said, " He that hath seen Me, hath seen the Father." In Paul's exclamation, " Great is the mystery of godliness : God was manifested in the flesh."

Jesus delivered the human family

" That He by the grace of God should taste death for every man . . . and deliver them who through fear of death were all their lifetime subject to bondage " (v. 9, v. 15).

Truly " Bethlehem's manger is found on the divine highway to Calvary's cross." He was born to die ; delivered to death for us, that we might be delivered

from death, its fear and its bondage. Who can measure the love that made Christ to be laid in the manger, on the cross, and in the tomb? All this "for us men, and our salvation."

He might have come as an angel, for angels. Instead He came as man, for men. There are fallen angels "reserved in everlasting chains of darkness," yet He came not to them but to US. "He did not take hold of angels to give them a helping and delivering hand; but He did take hold of the descendants of Abraham—to reach them a helping hand" (v. 16, Amplified New Testament).

All for me, all for me,
 Lord, was it all for me?
 From the throne to the manger,
 From there to the cross;
 Yes, it was all for me.

Jesus destroyed the heinous foe

"That through death He might destroy him that had the power of death, that is, the devil" (v. 14).

The first encounter with Satan took place at His birth. With Herod as an instrument, the devil sought to destroy the young child in infancy, but instead of Christ being destroyed by death at Bethlehem, Christ by His death destroyed Satan at Calvary. Other encounters followed during the life of Jesus. Luke describes in one chapter a sequence of events that well depicts the struggles. Christ quelled the storm, when the disciples thought they all must perish. What a triumph for Satan that would have been! It was Christ who triumphed and continued to conquer, as He dealt with a demon-possessed man, a sick woman, and a dead girl. He calmed the elements, cast out the evil spirits, cured the sickness, and called the dead to rise. Disturbance, demonism, disease, death, all the devil's legacy to mankind, were overcome by Christ (Luke 8). "For this purpose the Son of God was manifested, that He might destroy the works of the devil" (1 John 3 : 8).

The final encounter took place at His death on the cross. There the climax was reached, and the earliest prophecy of the Bible fulfilled: "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise His heel" (Genesis 3 : 15). Then and there the devil was destroyed—"put out of commission" (Authentic New Testament).

Oh come, let us adore Him,
CHRIST THE LORD.



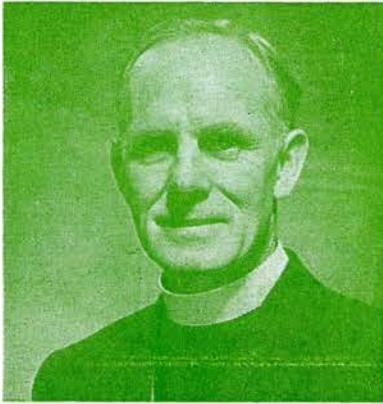
THE CONQUERORS

*Jesus and Alexander died at thirty-three!
 One lived and died for self; one died for you
 and me.
 The Greek died on a throne; the Jew died on a
 cross;
 One's life a triumph seemed; the other but a loss.
 One led vast armies forth; the other walked alone;
 One shed a whole world's blood; the other shed
 His own.
 One won the world in life and lost it all in death;
 The other lost His life, to win a whole world's
 faith.*

*Jesus and Alexander died at thirty-three;
 One died in Babylon, and one on Calvary.
 One gained all for himself; and one Himself He
 gave.
 One conquered every throne; the other every
 grave.
 The one made himself God; and God made Him-
 self less;
 The one lived but to blast; the other but to bless.
 When died the Greek, forever fell his throne of
 swords;
 But Jesus died to live forever, King of kings and
 Lord of lords.*

*Jesus and Alexander died at thirty-three!
 The Greek made all men slaves; the Jew made
 all men free!
 One built a throne on blood; the other built on
 love.
 The one was born of earth; the other from above.
 One conquered all the earth, to lose all earth and
 heaven;
 The other gave up all, that all to Him be given.
 The Greek forever died; the Jew forever lives!
 He loses all who gets, and wins all things who
 gives!*





A Christmas message from the President

THE CHRISTMAS MESSAGE is a message of peace and good will toward men. All such things as nationalism, race hatred and class distinction are altogether contrary to the teachings and the way of Christ. A quick glance into the Gospels will show that Christ's love for men was not influenced in any way by the racial and social barriers of His times.

The angelic messenger who appeared to the shepherds as they watched over their flocks on the Judæan hills and announced to them the birth of Christ and where He could be found, touched on the world-wide aspect of His coming to men when he said: "I bring you good tidings of great joy, which shall be to all people. Unto you is born this day in the city of David a Saviour, which is Christ the Lord."

Four hundred years had passed since God had last spoken to His people. This long silence was broken with the message of Christ's coming, an event that was to bring joy to *all people*. One wonders if the shepherds thought about this as they hurried to Bethlehem; or if the glory that accompanied the visitation had been so startling and the wonder that had been made known unto them, humble shepherds as they were, so overpowering that the full import of the words spoken could not at the time be fully understood by them.

The coming of the wise men from the east, themselves not of the covenant people, is a further witness that God's interest in men is not confined to any one race or country. It was God who put the star in the sky, first to attract their interest, and then to direct them to the place of Christ's birth.

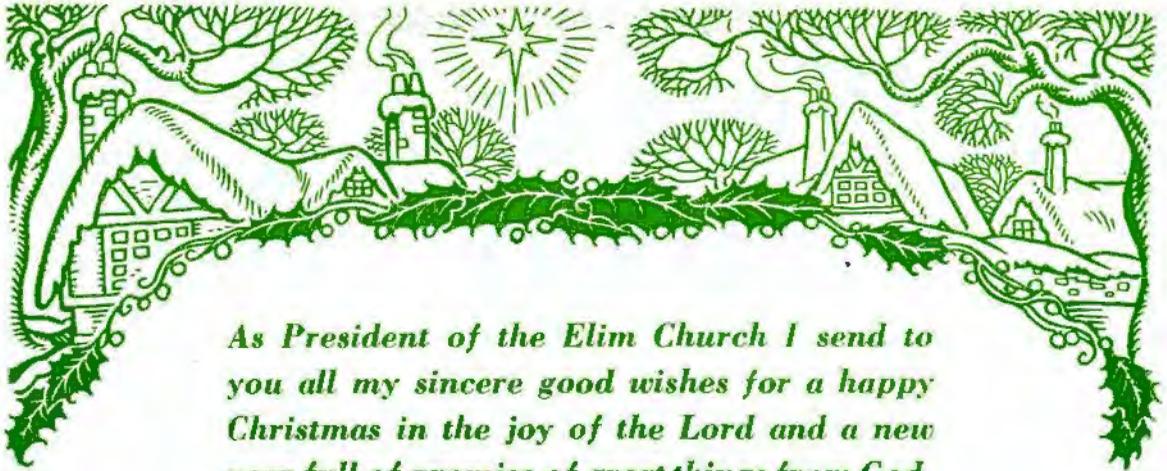
Although the ministry of Jesus when He was here was mainly for His own people and limited to the land where He lived, yet we see Him on one occasion touching on the world-wide aspect of His coming,

this was when He spoke with the sin-burdened woman by the well of Sychar. She was a Samaritan, a member of a race that was avoided and despised by the people of that time. Jesus took the opportunity and the time to speak to her. It was people like this woman that He had come to this world to save. The look of wonder that passed over the features of the disciples when they returned from the town and found him speaking with her was occasioned by His life-giving words and the fact that they were spoken not to one of their own race, but to a Samaritan.

The unlimited extent of Christ's love for man is indicated too in His approbation of the faith of the Roman officer who had come to Him on behalf of his servant who was sick: "I have not found so great faith, no, not in Israel."

The death that Jesus died was a redeeming death, the gateway of life to all men. Death by crucifixion was shameful and agonising. Only the bestial minds of fallen men could have conceived anything so cruel and inhuman. It has been said that Roman crosses were often of three shapes; in the shape of the letter "I" when the victim was affixed to his instrument of torture with his hands lifted upright above his head; sometimes it was put together in the likeness of the letter "X" when the limbs of the one who was to die were spread out on the rough wood; sometimes again the cross was in the similitude of the capital letter "T."

It is in this last way that I like to feel that Jesus died. In His very dying attitude, with arms outspread, He is seen calling men of all lands to come to Him. None are too depraved or have been too long in sin to come to Him. Hardly had the dying malefactor made his plea to Jesus: "Lord, remember me when Thou comest into Thy kingdom" than the answer



As President of the Elim Church I send to you all my sincere good wishes for a happy Christmas in the joy of the Lord and a new year full of promise of great things from God.

—William J. Hilliard

came: "Today shalt thou be with Me in paradise." No one is either too far away or beyond the reach of His grace. That is why missionaries have taken the Gospel of Christ to the uttermost parts of the earth.

The utterances of Jesus, recorded by John, are of such magnitude and splendour that they are almost beyond the minds of men to conceive or comprehend. One such sublime utterance is in John 12 : 32: "And I, if I be lifted up from the earth, will draw all men unto Me." All men—the attractiveness, the power that is in the cross is greater than race, or colour, or distance. Christ's last word to His followers before He left them to return to heaven was a command to continue the work that He had accomplished, by making it known to others. "Go ye into all the world and preach the Gospel to every creature."

That word has never been withdrawn, nor has it been amended in any way. The barriers that divide man from man must be thrown aside. It is the right of every man, whoever he is and wherever he is, to have the Gospel given to him. If we cannot ourselves go to the people of other lands in the darkness of sin, we should at least participate in this great work of world-wide evangelism by earnest and continuous prayer for those who have gone, and by giving to the work as God has blessed us.

Writing to the Corinthians Paul says: "Be ye followers of me, even as I also am of Christ." Consistently and closely Paul followed in the footprints of his Master. In the life that he lived and by the words that he wrote one can readily discern that his interest in all men was similar to his Lord's. In the

book of the Acts we read of the missionary journeys that he made and the people of all classes and other races whom he touched with the Gospel. He was an old man when he wrote to Timothy. In 1 Timothy 1 : 15 we see that his loyalty to Christ, his faith in His power to save and the unlimited extent of the Gospel were as close to his heart then as they had been at any time since his conversion. This verse has been referred to as the Gospel in a nutshell. In the order in which these two wonderful names are given we see the glory, the wonder of the Incarnation. Christ is the name that indicates His association with His Father, a Divine name. Jesus was the name given to Him when He appeared among men. His purpose in coming is told us too, it was to save the world. Oh that all men could know this and believe it to their salvation. Paul calls the words of this verse a saying—a dictum, an authoritative statement. Observe how he describes it: "a faithful saying," this is a saying that you can trust fully and altogether; "worthy of all acceptation" can mean worthy of entire acceptance or worthy of universal acceptance.

I began my message with a reminder that Christ's coming would bring joy to all people, and I close with the words "worthy of all acceptation." May we at this festive season, and as we think again of Christ's birth, pray for the strangers within our gates, for the poor and the needy, and for the people in lands far away from our own who are still "in darkness and in the shadow of death" that the light of the Gospel will be brought to them and that they will know the peace that only Jesus can give.



“A Woman ... a Baby”

An unusual theme presented by
J. C. MULVAGH, OF NEW ZEALAND

“Do not weep; for the Lion from the tribe
of Judah, the Root of David, has won!” (Revelation 5:5—N.E.B.)



ARCHBISHOP TEMPLE, in a modern parable, visualised the herald angels calling on Cæsar Augustus. He was at that moment deeply concerned about his politics and his frontiers. He mentioned this to the angels, who told him in reply that although his frontiers were an important matter then, something else had happened in his kingdom that was far more urgent and important. In the coming centuries only a handful of scholars would argue about his long-lost frontiers, but each passing century would increase the multitude that would sing with joy about the other thing. “What other thing?” asked the peeved and impatient ruler. One of the angels wearily and resignedly answered: “Oh, all you could understand about it is that a woman in a very minor province has just had a Baby.”

History’s devastating hands have indeed made Rome’s frontiers of scant academic interest. Indeed the great city of Rome is now only a tourist attraction. But of *that* Baby an inspired poet wrote “Thy kingdom stands and grows for ever, till all Thy creatures own Thy sway.”

It was the iron hand of frontier-conscious Rome that cast the aged apostle John across the foaming Ægean to the lonely pinnacle of isolated rock called Patmos where, it was imagined, his bleached bones would bear testimony to the intolerance of the superior power that welcomed no rival upstarts, not even after they had risen from the dead. Rome had bled John’s “King Jesus Christ” to death on one of their own crosses and all the world knew how effective were the crosses of Rome!

John found himself in Patmos. But he also amazingly found himself somewhere else at the same time! “In the isle called Patmos . . . in the Spirit . . .”

and this describes the Christian’s dual life! Every believer is in the world and in the spirit. Living on the world and at the same time living above the world. Consequently the spiritual believer, with quickened perception and the vision of faith, can see the march of time and men from two viewpoints. From here, and there. From “the isle” and from “the spirit.” From below he sees things much the same as anyone else. From above he looks down upon them with the viewpoint of heaven. To look from heaven is a wonderful thrill, for “the heavens do rule.” We must cultivate more the eyes of faith. We must see less of “the isle” and more of “the spirit.”

From the isle John saw the suffering, the persecution and the chaos of an evil world. But from the heavens he saw *why*. He saw *where* it was leading. He saw most of all, *who* was really in control in the world. He saw a Lamb “as it had been slain.” But saw that the Lamb was two-natured, The Lamb was also a Lion. And “the Lion has won”! The book of Revelation is, alas, one of the most trodden-down fields of cranky prophetic interpretations, but when you look in it for Christ it is perhaps the most thrilling and spiritual book in the Bible. It is the revelation of Jesus Christ. It shows that He is *alive*. Not only alive, but *ruling*. He is not recuperating from Calvary! “Weep not,” said a kindly heavenly being to the distressed John. The evil and frustration of earth can cause only tears, but . . . the Lion has won. This is the way we must see the world if we are to live triumphantly in dark and ominous days. From heaven and the throne of God.

God is still on His throne! The Lion has prevailed.

He has prevailed over history's chaos

The books of Daniel and Revelation speak of fearful and terrifying monsters coming up out of the sea, devouring and devastating, wreaking havoc in the world. But the Bible says that God allows them to come! They come by permission, on a long lead as it were. When they have done His will, they go! He is in charge of them ultimately. This book shows that it is not the monsters that rule the world even if they appear to. It is ruled by a Lamb. A Lamb who is a Lion! God is always intervening in history. At Bethlehem He came in in person. Here is God in flesh and blood throwing down the gauntlet to the enemy. Think of Christ as the Lion. The Aggressor, not the Victim only.

As Calvary's dread cross looms nearer what do we see? It depends on your viewpoint. From one Jesus is the victim of a terrible evil conspiracy and history's most glaring miscarriage of justice. But think of Him from heaven's viewpoint. The Victor in the drama of Golgotha. For three and a half years Jesus has been putting the pressure on the kingdoms of evil. The devil has felt it even though it has been confined to the little province of Israel. Concentrated there where the nations meet at an international cross-roads Satan has dug more deeply into history than anywhere else in the world. Now his minions are worried! His mighty powers do not include omniscience so he is unsure of the future. What will the invader do? By a series of frantic counter-measures the devil is engineering his enemy to destruction, not knowing it is his own destruction instead. As Christ's own appointed hour dawns it seems as though Jesus makes His climactic challenge to the devil: "Do your worst."

We, of course, think correctly of Jesus as the Divine Victim. He was, in fulfilment of type. But think of Him here as the conquering Lion. He is tightening the pressure. He is attacking from His cross. That blood-soaked gibbet is to become a veritable battering-ram hammering down the very foundations of evil. As crucifixion day dawns the hand of God is pressing down hard on the world and Satan and Caiaphas and Herod and Judas are gasping under the strain. In their frenzy to tear away the choking grasp they desperately hasten the Son of God to a cross. But in death He is even more terrifying to evil than in life. That bleeding, helpless Man was *attacking!* He dies—because He wants to! It was no triumph for Satan. There was grinding and wailing in the environs of Hades that day. In an agony of fear and frustration the devil

must have known that although Jesus was dead He could not be kept dead.

Through all the graphic horror of Calvary the discerning eye of faith—in the spirit—looks from heaven, and sees who is in charge. Paul in one of his most inspired passages catches this great and soul-stirring truth, and nineteen centuries later it reads like the poetry of glory under the pen of J. B. Phillips, Colossians 2:15: "On the cross—having drawn the sting of all the powers ranged against us, He exposed them, shattered, empty and defeated in one glorious triumphant act." The New English Bible, with typical austerity of words, even gets carried away into unusual raptures with this great battle-hymn: "On that cross He discarded the cosmic powers and authorities like a garment. He made a public spectacle of them and led them as captives in His triumphal procession"! Hallelujah! The Lion has won! And all history moves on to do His bidding till He who began it will end it in His own way.

The Lion has prevailed over humanity's rebellion

The Bible is the only source of true knowledge we have in the world concerning the basic facts of life and death, time and eternity. It tells us that it is God's world. It is wanted by the devil. Indeed most of it seems to follow the devil, and a small minority appears to be committed to God. Humanity in general is in rebellion. The result is, of course, turmoil. Turmoil which started with Cain and from there has developed through millenniums of diabolic improvement until it has reached its modern pinnacle of calculated hell in the hydrogen bombs. That, anyway, is how the world looks from one level. From the higher vantage point the eye of faith sees it as the platform on which is enacted the divine drama of the ages.

What we see happening on earth is like a puppet-show. But faith discerns that behind the scenes Someone is the real Operator. In these days surely Satan knows he has but a short time. He is angry and that is good! For it means he has lost his nerve! He is feeling the pressure of the Lamb of God again and is gasping as the mighty hand bears down on him. His tenure of time is running out and there is to be no extension of the lease. Just as demons cried out in agony when encountering Jesus long ago and pitifully wailed "What have we to do with thee, thou holy one of God?" so it is today. God is still casting Satan out! Because Jesus has prevailed over sin and guilt in the human heart Satan can have no power. He is overcome by blood—the

(Continued on page 829)

HOW CAN HONESTY be a fault? It sounds a most princely virtue, one to be esteemed, commended and desired. Can it fall into error? In *Arthur Rendle Short*, by W. M. Capper and D. Johnson, there is a suggestion that it can! Professor Rendle Short, a beloved Christian surgeon and teacher, is recorded as having said of a fellow surgeon that his very honesty robbed him of self-confidence, for he always highlighted his own faults and failings, and this communicated itself to his patients. They took his self-effacement for diffidence, his strict confession of his shortcomings and lackings as incompetence! He never achieved the potential promised by his obvious gifts. Can there be a perfect man? Is it not true that scrupulous honesty can force upon us strange situations? We wonder what to say when we are asked straight out by a seriously ill person to reveal the nature of their malignant disease. Where should we place the emphasis in that troublesome problem of tact? Blunt expressions of truth can be wounding though not losing one detail of fact! On the other hand, syrup-sweet mouthings of unctuous congratulations rapidly become sickening! Where lies the balance? We are faced continually in human life with riddles and paradoxes which baffle us.

Yet there are very many who regard the Saviour as just a perfect Man, one who evolved or one who developed an inherited genius or one upon whom fortuitous circumstances thrust an unearned greatness. Is there such a thing as a perfect man? Could there ever be? In his reading for Christmas Day in *My Utmost for His Highest*, Oswald Chambers has a telling remark. He says, "Jesus Christ was born into the world, not from it." This is it! "The Word became flesh and dwelt among us"—the *logos*, the very expression of God, indeed Very God Himself, came here! We must never lose the wonder of the incarnation. God was in Christ and Christ was God. When the angel of the Lord visited Mary the whole of the Divine promises and prophecies of several millenniums trembled on the brink of fulfilment. In her Magnificat, Mary rejoiced that God had regarded her low estate (Luke 1:48). God stooped low, He condescended, and thus revealed the full glory of the statement of our Lord to Nicodemus, "And no man hath ascended up to heaven, but He that came down from heaven, even the Son of man . . ." (John 3:13). Into this strange, beautiful, terrifying world God's Son came to dwell. We must assert that we believe that the Bible is God's revelation of truth and we must go on to declare that salvation is ob-

Love came down at Christmas



"And the Word became flesh, and dwelt among us" (John 1:14)

By T. W. WALKER
MINISTER OF THE
ELIM CHURCH, CLAPHAM

tainable, God is knowable, eternal life is procurable, freedom from sin is available, because love came down at Christmas, because the Word was made flesh.

God's grand design was the redemption of man. "Therefore also that holy thing which shall be born of thee shall be called the Son of God" effused the angel to Mary (Luke 1:35) and the deity, the divinity, the Sonship of Christ were no better shown than when He talked of the corn of wheat falling into the ground and dying and went on to reveal that His soul was troubled, majestically climaxing His statement by breaking into a prayer, saying, "Father, save me from this hour: *but for this cause came I unto this hour.*" In response to the sublime request, "Father, glorify Thy name," there came a voice from heaven declaring, I have both glorified it, and will glorify it again" (John 12:23-29). One would think that even the stony heart of Pilate, the bewildered Roman judge, must have been broken by the very royalty of our Lord's rejoinder to his question, "Art Thou a king then?" when Jesus said, "Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice" (John 18:37). No grander words could have proclaimed His sovereignty! This was the clear utterance of God's only begotten Son, the One who one day will ride forth upon the world carrying the insignia of His supreme rank, "King of kings and Lord of lords." No mere man could ever hope to be perfect. No one



will ever be able to look at a piece of human work and pronounce it perfect in every aspect. No natural motive will ever be found to be completely pure. No human speech will be discovered to be utterly without guile. God's love planned a perfect redemption. God's justice demanded a perfect sacrifice. God's own Son was the meeting-place for both, for His very perfection, His very deity, are the basis of the once-for-all act of redemption! Though we know that Jesus of Nazareth, Son of man, died at Calvary, we also realise that God's Son died on the cross. Love came down—and love died—and in the redemptive act of the cross, which Bethlehem promised, the one great act of atonement for the sin of the world and reconciliation between God and His created, we find the kingly demonstration of the expulsive force of the Divine love, the unselfish, unearned, unmerited and undeserved bestowal of the Divine grace. Away with all philosophies of self-help, of self-salvation! Love came down and love redeems! As carolled the beloved apostle in Romans 10:6-9, "Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:) or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) But what saith it? The word is nigh thee, even in thy mouth, and in thy heart; that is, the word of faith, which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved." Hallelujah! What a salvation! The triumph of the resurrection, that regal confirmation of the acceptance of the act of atonement, inevitably sprang from the truth that it was God's Son who came! Mere man would have been unequal to the task, insufficient for the fulfilment, lamentably lacking in the ability, but the Word came, Jesus Christ our Lord came, and salvation arrived!

To return to our apparently too honest surgeon (!) we can say with Longfellow:

"And the night shall be filled with music,
And the cares that infest the day
Shall fold their tents like the Arabs,
And as silently steal away."

For the Word was *made flesh*, that is our Lord and Saviour came to share the experiences and limitations, even the very habitat of human kind! A Baby came at Christmas, A Toddler chattered in Nazareth. An Artisan learned His trade in the carpenter's shop. A Brother lived among His family. A Fellow Sufferer walked our pilgrim pathway.



Humanity fails and even its virtues can be over-balanced and biased, but Christ our Lord lived in the environment of this very life and lived perfectly! He was the perfect Man! He was able to challenge His hearers to conclude Him under sin. He was able to go into the presence of a holy God bearing His own blood as an offering for sin. The absolute wholesomeness of His human life is confessedly the stand of even those who do not accept His deity! Those who proclaim Him as only an Example acknowledge that He is *the* Example! To those who find Him as Saviour, Friend, Brother and Companion there is the blessed experience of which the poet spoke:

"He was better to me than all my hopes ;
He was better than all my fears ;
He made a bridge of my broken works,
And a rainbow of my tears."

The ancient Jewish rabbis told a story of four of their kind. As they approached the ruined city of Jerusalem they saw a fox running from the debris. Three of the rabbis wept, but the fourth laughed. When the others scolded him for his levity he answered, "There are two prophecies concerning Jerusalem. The first by Micah says that 'Zion shall be plowed like a field, and Jerusalem shall become heaps' (Jeremiah 26:18); the other by Zechariah says 'There shall yet old men and old women dwell in the streets of Jerusalem' (Zechariah 8:4). Until the first prophecy was fulfilled I could not be sure that the second would ever be true. But now that the first is completed we are assured that the second will definitely come to pass." We look upon the sins and failures of men and wonder and fear, We regard the terror of Calvary and stand in awe and amazement. The Babe of Bethlehem came among the sins and the failures and bore them in His body on the tree. The ruin of man is the promise of his salvation, for God's only Son came right where he was and rescued him. We might add that the hope of the old Jewish rabbi will be fulfilled, for the Word shall reign! He who came once to shame and ignominy shall come again to glory and power!



Sunshine Corner

By *Aunty Dorothy*

HELLO SUNBEAMS.

A very happy Christmas to you all.

Are you helping mummy to put up the decorations? And has daddy chosen the tree yet? How many little parcels have you hidden away so that no one can discover them accidentally? Dear me, Christmas is such a busy time, but it is so wonderful when Christmas Day is here. Do not forget the carol service or the Christmas morning service either will you? My happiest memories are of the whole of the family going together to the communion service on Christmas morning. We all agreed that this was the best part of Christmas and we just could not miss.

My Christmas story is about a little shepherd boy called Jacob. He lived with his parents and grandparents not far away from Bethlehem. Jacob was twelve and that meant that he was almost grown up, he had been to the temple for the passover. It was while he was there that he learned about the lambs that his grandfather and his father guarded so carefully. Jacob had listened with awe as father had told him about the passover lambs. They were carefully separated from the other sheep, and they had to be perfect with no mark and no blemish upon them. Jacob felt very sad when he knew that they had to be sacrificed, but grandad had explained it all to him. One day there would come "the Lamb of God" and He would take away the sin of the whole world.

Jacob had a hard job persuading mummy to let him go with grandad to watch the sheep at night. "You are too young," mummy told him, "perhaps next year when you are a little older." Jacob begged and pleaded but it was not until daddy had an accident and could not go that mummy let him go to look after grandad. "He is getting old and I cannot let him go alone," mummy said. Jacob was thrilled, his face beamed as he set off with grandad to the hills where the sheep would be. Mummy was worried but grandad reassured her. "The boy is a born shepherd and will come to no harm," he ob-

served, "and it is such a wonderful night he will love every moment of it."

Jacob did not know how true those words would prove to be, he was kept busy making the fire and seeing that grandfather was wrapped in his cloak so that he would not be cold. When the lambs had settled down grandad would tell him one of the stories of old. Jacob hoped it would be about the time of the passover, when they all had to eat it standing up prepared and ready to go because God had promised to deliver them from the Egyptians. When God made a promise it always came true.

It was the bleating of the lambs that made Jacob look up from the fold of his shepherd's cloak and he gave a gasp of astonishment. "Grandfather," he cried, "look! look!" Grandfather looked up and in a flash was kneeling on the ground. Jacob saw that the other shepherds had seen too and they were very fearful. The angel had a lovely voice, just like the sound of silvery bells, so sweet and clear, and Jacob remembered every word of his message to them. The whole sky seemed full of angels singing and praising God, and grandfather and Jacob and the others were caught up with the lovely melody. The sound lingered in his ears long after they had gone away. "We must go to Bethlehem," they said, "we must see Him for ourselves." Jacob longed to run and be there before all the others, but he stayed with grandfather and helped him over the rough pathway.

Grandfather's eyes filled with tears when he saw the little baby. "Look, Jacob," he said, "look upon Him, the Lamb of God which taketh away the sin of the world, my sin and yours too. God has kept His promise." Jacob could not take his eyes off the tiny form in the manger. While grandad talked to Mary and Joseph he crept nearer and put his hand out to the child. The baby seemed to smile too and Jacob felt a great big lump in his throat and the tears began to fall, but they were tears of love and of joy.

Mummy and daddy could not believe it at first, but when the other shepherds came running from house to house telling everyone about the angels they realised that it was true. Jacob knew that he would never be the same again. His heart belonged to the Baby in the manger, the Lamb of God and his Lamb too.

'Bye now, and may God richly bless you all this Christmas.

Lots of love, AUNTY DOROTHY.



Fear Not!

By
RALPH E.
NORTHRUP

"Fear not: for, behold, I bring you good tidings of great joy" (Luke 2:10).

THE FIRST WORDS of the angel to the shepherds on the Judæan hills, announcing the birth of Christ, were "fear not"; he then gave them the *good tidings* (news) that would bring great joy.

At that time the world was in great chaos and turmoil; evil forces were in control; and Rome held an iron rule over the people, causing their hearts to be filled with fear. How timely the birth of Christ, the Prince of Peace, was to the people of God then, and how timely at this Christmas season is the message of the angels to be brought to the attention of the inhabitants of the world today.

Everywhere we look we see violence, revolt, unrest, strife, confusion, and fear. War is brewing, false hopes are decried, and corruption even seems to be creeping into the churches. People are fearful of poverty, sickness, failure, storms, the future, and of man, but they possess very little fear of God. People as a whole are so filled with restlessness that they are unable to sit still very long, or to sleep at night without taking a sedative.

Fear is terrible, yes, as God's Word states: ". . . *fear hath torment* [torture, dread]" (1 John 4:18). The solution to fear is contained in this entire verse, note: "There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love." *Note Moffatt's translation*: "Love has no dread in it; no, love in its fulness (or full development) drives all dread

away, for dread has to do with punishment—anyone who has dread has not reached the fulness of love."

In Christ is the remedy. He is the personification of the love of God, our eternal Father, and Creator of the universe; He is the Prince of Peace, peace to a troubled mind, to a tormented soul, to a fearful heart. He is the *Christmas* to all. He is God's gift to man. He is the only true victory over fear.

Why not have a *merry Christmas* this season by surrendering all to our Lord Jesus Christ, the mighty Son of the living God? He is the *Good Tidings* (news) the angels sang about, He is the *great joy*, which shall be to all people, "Christ the Lord!" "Hallelujah!" "Glory to God in the highest, and on earth peace, good will toward men" (Luke 2:14).

We hear Paul say in his letter to the Romans: "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost" (Romans 14:17). Turkey, chicken, roast beef, and all good things to eat are nice, having their place in natural life, but they are not as important as the righteousness of Christ, the peace of God, and the joy in the Holy Ghost being in our lives this Christmas and at all times.

"*Fear not*" is commanded seventy-four times in the entire Bible. Most of the time what we fear is caused by wrong believing, so we must practise daily faith in God. Fear indicates lack of trust; fear hinders faith.

The commanding words *fear not* were spoken to Abram (Genesis 15:1), Hagar (Genesis 21:17), Moses (Exodus 14:13), Elisha (2 Kings 6:16), Isaiah (Isaiah 41:13), Mary (Luke 1:30), disciples (Luke 12:32). This message is to all of us today, especially to His own: "*Fear not, little flock; for it is your Father's good pleasure to give you the kingdom*" (Luke 12:32).

Let us claim the promise, and this Christmas have a real spiritual and natural joy in our hearts, knowing that, regardless of violence, war and corruption, all around us the solution is in *Jesus*, the *Prince of Peace*, and that He is our righteousness, peace and joy, and our life now and for evermore. Whether in life or death, to know He will be with us is the greatest gift of God to man, a priceless gift, one to be cherished above all gifts received.

The psalmist David said, "The Lord is on my side; I will not fear: what can man do unto me?" (Psalm 118:6).

"Fear not: for, behold, I bring you good tidings of great joy." "*A merry, merry Christmas.*"

NO ROOM IN THE BRITISH INN

The musings of an Elim evangelist

AN ELIM EVANGELIST agreed to go for a Crusade to a town in the heart of England. An allocation of money was laid at his disposal so as to go there and pioneer another Elim church. A member of his revival party went to this prosperous city and spent a whole day walking up and down the streets searching for a suitable hall in which to conduct the Crusade. After contacting the owners of some, and the tenants of the others, the answer was the same in every case: "Sorry, sir, we cannot give you a consecutive run of nights in any week; we have bingo here."

Tired and discouraged, this servant of God returned to give his report. No room in the inn for Christ to be born in the hearts of men. We are too busy. Not willing to miss an opportunity, the same evangelist felt he would like to go to another town in the north of England. Once again his colleague set out for this town, and once again he went to the main halls to try to book them for a Crusade. On this occasion he was just as thorough and sought to leave no stone unturned. However, he met with the same bingo problem and had to return without being able to pave the way for a soul-saving effort. There were a number of halls which could offer certain nights of each week, but not one which could give a booking for six nights per week during a two-week period. Both of these towns have a population of over 100,000 people. How many souls could have been brought to Christ had this talented team been able to gain a foothold in these two towns and conduct an Elim Revival Crusade? No room in the British inn!

Now come with me to Glasgow. Do you see that long queue standing there outside that lovely old church? How lovely, you say, to see that Scotland still loves the house of the Lord and queues to enter its portals. Alas, the news is bad, for they are not queuing to enter this church to worship. This sacred building has been bought for £1,000 by a bingo proprietor and a member of his staff stands in the pulpit shouting out numbers while a full house rest their cards on the hymn-book rest. Down where the communion table used to be covered by a white cloth on which there was bread and wine, you will see the whirling machinery for this greedy group of gambling Glaswegians.

A godly minister used to minister here to hundreds each Lord's day. Now there is no room in the inn. Oh, for someone in high places to rise up and condemn this great evil!

I know of one Elim minister who stood at a bingo queue giving out invitations to the people to attend his church on the following Sunday. The response was very sad and in some cases unkind.

"Room for pleasure, room for business,
But for Christ the crucified
Not a place that He can enter
In the heart for which He died.

The current situation in our nation should drive every Christian to prevail with God!

Almost everyone reading these lines will agree that this gambling fever is doing our nation a lot of harm; but alas, many cultured and refined people who would never dream of standing in a bingo queue have never opened the "inn" of their lives to the claims of the Christ of Christmas. They never attend a prayer meeting to seek God for a spiritual awakening in our country. Only on an odd occasion do they attend their church although they live a good life. Either Christ has come into your life as your personal Saviour or He has not. Either you are soundly converted or you are not. Either you have had a deep and definite experience of being born again by the Spirit of God or as yet you have not. Now on the great and terrible day, when the souls of all men stand before the judgment seat of Almighty God, we will not be asked if we were bingo fans or refined, good-living citizens of the community in which we lived. The great issue which will determine our eternal destiny is entirely different. Living a good life will never take any man or woman to heaven. The basic reason which Christ had in mind when He came to our earth on that first Christmas morning was to open up a way whereby people could receive the forgiveness of their sins and have their souls fully and eternally prepared to meet their God and to enter heaven when that time comes. If as yet you have not personally asked the Christ of Christmas to do this for you offer up a short prayer to Him right now. If you decide to leave this for the time being, you are gambling in a much worse way than any bingo enthusiast. You are gambling with your eternal soul, and your chances of being lost for all eternity are higher than you think. Why not use the following prayer in all sincerity: Dear Saviour, I ask you this Christmas to forgive my sins. Come into my life and help me to be a true disciple from this day and until I meet Thee in heaven above. Amen.

THINGS WORTH REMEMBERING

(continued from page 808)

IN THE OPENING OF NEW CHURCHES

"Elim advances" was the theme of the opening of the new church building in St. George's Road, Cheltenham, in June, when at last, after years in rented property, the church entered and took possession of this very fine new home. To the writer was given the privilege of opening this new church and also the one at Petersfield, where through the changes of time the congregation became dispossessed of their building, but in the providence of God a very suitable building (once a school) was purchased and made into a splendid church. The church at Bognor Regis also secured a new home for the congregation in a very central position.

Pastor H. W. Greenway opened the church at Yeovil after it was modernised and improved for public worship. He also was honoured to open the very fine new building at Norwich, where the church had an itinerant life for many years. Following a pioneer campaign in Coatbridge five years ago by Pastor Alexander Tee, the congregation, under the leadership of Pastor R. Leighton, opened its new church on December 14th. Tribute must be paid to ministers and members whose wonderful efforts have consolidated the work of God and overcome innumerable difficulties in order that God's people should worship in sanctuaries worthy of His name.



Ordination at Cardiff.

One more site has been acquired, this time in Jersey, and soon, we trust, by the help of God another church will be erected to His glory.

IN ACTIVITIES AMONG YOUTH

Elim believes in aggressive evangelism among youth, and some of the highlights of the year for

the younger folk were the various summer camps. Here many made their personal decisions for Christ and many were baptised in the Holy Spirit. What a tremendous amount of good is done through this medium! Time would fail to tell of Sunday school evangelism and the variety of activities organised on behalf of youth.

IN WORK AMONG OLDER FOLK

In many churches a special effort is being made to reach the older generation and win them for the Lord. In several churches pensioners' fellowships are being held. People coming to years of retirement have more spare time and are glad of the opportunity of a quiet hour in good fellowship. Pastor J. Hyde of Rochester and Pastor J. Sainsbury of Neath have accomplished a good work for God in this field.

IN VISITATION OF PRISONERS

One of the finest evangelistic ministries is carried on week by week by the London Crusader Choir.



Easter service at Southampton.

They carry the Gospel behind prison bars and have travelled thousands of miles all over the country. Pastor Douglas B. Gray, their Director, has found that hard hearts can be opened to the Gospel by the musical messages rendered by the choir, and cords that were broken vibrate once more when the Gospel is put so appealingly in word and song.

Do not let us think that nothing has been attempted or that nothing has been done. Every week the Gospel has been sounding out and in a hundred and one ways the challenge of Christ has been presented to old and young both inside and outside our churches. Let us go forward into 1964 determined to redouble all our efforts for the extension of the kingdom of God. Encouraged by the past, may we do with all our might the task to which God has called us, namely winning the lost for the Master.



Elim Bible College and Missionary Training Institute



A report from the Principal, G. WESLEY GILPIN

THE WHOLE future of the Pentecostal movement is tied up with the young men and women who now occupy seats in the classrooms of its training institutes. Since the turn of the century and the initial outpouring of the Spirit on isolated groups of believers, the mission of carrying the message to wider fields and the founding of Pentecostal denominations has been carried forward on the shoulders of one-time students in these special centres of training. The present-day interest in and experience of the baptism in the Holy Spirit presents Pentecostals with a new challenge and fresh fields of service. To meet this changing situation the Elim Bible College, London, seeks year by year to raise the standard required in students admitted for training and to widen the scope of education available when they enter.

The whole perspective of life is corrected when young men and women hear the call of God. Among those moving towards graduation in July next, the arts graduate has found that he can best serve the youth of our day by being able to instruct him in the ways of righteousness and the police cadet has turned his back on the lucrative offers of that vocation to emphasise the superiority of grace over law. The theatre- and ward-nurses have come to see that the needs of the body are secondary to the great needs of the soul. The junior bank official and the articulated accountant prepare to demonstrate to their contemporaries that "to gain the whole world and lose one's soul" would indicate bad book-keeping. The salesman prepares to offer "goods" that carry the stamp of heaven and are guaranteed for eternity. The engineer has come to see that "the ways of God are past finding out."

Those who graduated last July have by now settled into the places of their appointment. An industrial chemist is setting forth the superior potency of the Gospel over the mineral salts at Harrogate,

while his draughtsman colleague has found scope for planning and reconstruction at Rye Park. The young bookbinder from South Africa has married a Swiss girl and both are outward bound to a pastorate in the sun. A singing civil servant is now using his talent and experience as assistant minister at the City Temple, Bristol, while his room mate, an Afrikaner, is back on the veldt with Bible and tent, preaching the message of a "common salvation." A young redhead from Sheffield is holding the fort for the President at Greenock and at times sitting at the feet of that dedicated servant of the people. The engineer son of the manse and his teacher wife are now sharing ministry between the teenagers of a local grammar school and the church at Palmers Green, London. The descendant of the "Sidonian tree-fellers" is "hewing timber" for the building of the house of God in South Wales, just as his builder friend is applying his skill to the work of God in the south coast town of Bognor. Romford, Essex, has welcomed the services of an accountant and he is engaged in a campaign for better standards and balanced living. The journalist from Nuneaton has turned his talent to the production of various pieces of gospel and missionary literature and crowned his efforts by editing *The Graduate*—a thirty-six page year book—for the college. The Swiss couple are pastoring near Zurich and preparing for service in Japan next year. The appointment of a Huddersfield sister-matron to Tzaneen, Transvaal, is a further direct proof of the close relationship of the college to the outreach of the Elim Church.

From this throbbing heart of the movement come greetings from the Principal, Matron, faculty and all members of the staff to the wide circle of friends and co-workers who share in this task of training and preparation.

A message to the Queen

14th November, 1963.

The Queen's Most Excellent Majesty,
Buckingham Palace,
London.

May it please Your Majesty,

We the ministers of the Elim Church, meeting in Birmingham for three days of continuous prayer for a religious revival, send loyal greetings to Your Gracious Majesty.

We would assure Your Majesty of our deep concern for the moral and spiritual condition of our beloved land.

We believe that Your Majesty, also sharing this burden with us, will do all that lies in your power to promote a revival of pure religion.

We wish Your Majesty to know that we make earnest intercession on your behalf at the throne of grace, praying that God may uphold Your Majesty in carrying the heavy responsibilities of state.

I have the honour to remain Your Majesty's humble and obedient subject.

William J. Hilliard,
President.

Buckingham Palace,
14th November, 1963.

Dear Mr. President,

I am commanded by the Queen to thank you for your letter of the 14th November and for the kind message of loyal greetings from the ministers of the Elim Church which it contained.

Her Majesty is most grateful for the assurance of your prayers and your good wishes, which she warmly reciprocates.

Yours sincerely,
Martin Charters.

The President,
The Elim Church.

FOR THESE, O FATHER

O Lord, there sit apart in lonely places,
On this, the gladdest night of all the year,
Some stricken ones with sad and weary faces,

To whom the thought of Christmas brings
no cheer.

For these, O Father, our petition hear,
And send the pitying Christ-child very near.

And there be tempted souls this night, still
waging

Such desperate warfare with all evil
powers;

Anthems of peace, while the dead strife is
raging,

Sound but a mockery through their mid-
night hours.

For these, O Father, our petition hear,
And send Thy tempted, sinless Christ-child
very near.

Lord, some sit by lonely hearthstones, sob-
bing,

Who feel this night all earthly love denied,
Who hear but dirges in the loud bells'
throbbing

For loved ones lost who blessed last
Christmastide.

For these, O Father, our petition hear,
And send the loving Christ-child very near.

THE FATHER SENT HIM!

It is a sweet thought that Jesus Christ did not come forth without His Father's permission, authority, consent and assistance. He was sent of the Father that He might be the Saviour of men. . . . Didst thou ever consider the depth of love in the heart of Jehovah, when God the Father equipped His Son for the great enterprise of mercy? If not, be this thy day's meditation. The Father sent Him! Contemplate that subject. Think how Jesus works what the Father wills; In the wounds of the dying Saviour see the love of the great I AM. Let every thought of Jesus be also connected with the eternal, ever-blessed God.—Spurgeon.



Women's Page

By Gladys Gorton

THERE WAS A BABY

MANY YEARS AGO a weary missionary mused on the miraculous. God had wonderfully provided her a haven of rest, situated in Jerusalem. The moon shone brightly, the stars twinkled merrily and the comforting silence of the night brought to her mind that memorable night in the long ago when the angelic hosts heralded the birth of the baby Jesus. . . . She drifted into dreamland blissfully unaware of anything untoward happening outside the house. The next morning she was astonished to receive a visit from a policeman. "Did you hear anything unusual during the night?" he questioned. "No," she replied. "Why?" "There was a baby left on your doorstep," he informed her, "and we are trying to trace its parents."

If Miss Alice Marshall, missionary to Egypt, had known that a baby had been left on her doorstep, its future probably would have been very different. There was a baby, but she did not know! What would you do if a baby was left on your doorstep?

There was a Baby born in Bethlehem's stable who, with infinite gentle appeal, will come to the threshold of your heart's door this Christmas. Without sentimentality or flights of imagination, Matthew and Luke beautifully record with absorbing detail the birth of this miracle Baby. Who would have thought that a Baby born in a stable in Bethlehem, a remote village, could have brought about the salvation of mankind.

This Baby, helpless, soft, cuddly, challenges the world of 1963—challenges you and me! His birth was no passing event, forgotten in the annals of time. Although nearly 2,000 years have passed since, it does not release you and me from making a personal decision concerning His claims. To His cradle the whole civilised world gives daily recognition. The very date on the calendar,

on our letters, unconsciously indicates the birth of Jesus Christ.

The birth of Jesus is more than a legend. *There was a Baby* whose birth was purposed in the heart of the eternal God, before ever time was conceived; it was predicted by the patriarchs and prophets down the march of the centuries; at the appointed hour this child of destiny came upon the scene of human life.

"A proper child in a manger lay,
Smiling in His mother's face.
He did not know, in a future day,
He would bring in a new race.

The mother kissed those sparkling eyes,
Saying, Child, thou shalt be great;
For thou art King in grand disguise,
Who'll reign by scriptural date."

As much as we would like we cannot keep our baby always only a baby. It grows. W. E. Borne admirably enlarges on this theme. "Everybody loves babies—pink, soft and sweet-scented. But as they grow up they develop minds, likes and dislikes, wills of their own. They want their way; we want ours. Why cannot babies stay babies? As we approach Christmas, we meet the same problems that every mother and father faces as the baby grows older. We can keep Christ as a Christmas Babe lying in a manger, bringing Him our trinkets and singing Him lullabies. We can dress Christmas up with candles and holly greens, but Christ is bigger than Christmas.

"It is when He grows in us, when He matures, when He begins to develop a will of His own in our lives, when He says 'that is wrong,' when He says 'do ye this,' 'go,' and 'come,' we find our plans disrupted. The Babe who is so sweet at Christmas grows into the awesome Lord of Easter, and our lives must be changed. Only by letting Christ be bigger than Christmas can we ever really have an Easter in our lives. We cannot possess the gifts God wants us to have unless the Babe in the manger grows to become the Lord of the cross and empty tomb."

King Baby is the name of endearment we give to our baby, for he must have all consideration. He brings about a big change in our family life; so it is with the Baby Jesus. He cannot be ignored. Your destiny depends on Him. The spiritual application as well as the moral can be taken from a homely fable by Laura E. Richards.

"A man sat by the door of his house smok-

ing his pipe; and his neighbour (who was an enemy, though neither of them knew it) sat beside him and tempted him. 'You are poor and out of work,' said the neighbour, 'and here is a way of bettering yourself. It will be an easy job, and will bring you in money; and it is no more dishonest than many things that are done every day by respectable people. You will be a fool to throw away such a chance as this; come with me, and we will settle the matter.' The man listened. Just then his young wife came to the door of the cottage; she was warm and rosy, for she had been washing, and she had the baby in her arms.

"Will you hold the baby for a few minutes, John?" she asked. 'He is fretful, and I must hang out the clothes.' The man took the baby and held it on his knees; and as he held it, the child looked up in his face and spoke. 'Flesh of your flesh!' said the baby; 'soul of your soul! What you sow I shall reap, and where you lead I shall follow. Lead the way, father, for my feet come after yours.' Then the man said to the neighbour, 'Go, and come no more!' He rocked the baby on his knees, and whistled a tune; presently his wife came out and took the child. 'Baby, baby,' she said, 'how could you cry when father was holding you? Such a father as you have, too! Mind you grow up as good a man as he is!' And she went into the house, singing to the child as she went."

"And Jesus increased in wisdom and stature" (Luke 2:52). "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (2 Peter 3:18).

"A WOMAN . . . A BABY"

(continued from page 819)

cross. By the Word, and by consecrated faith.

He has won the right to every heart's devotion

No wonder all heaven cried out "Thou art worthy to receive, because thou hast redeemed."

Surely this wonderful conquering Lord has won the right to His way in our lives. Surely He who is worthy of heaven's throne is worthy of our heart's throne.

Yet here we have an appalling contradiction. For very often He is not ruling in believers' hearts! He who alone is worthy is rivalled by other gods! This surely must be the ultimate shame of Christians. That they own a King with their lips, but their hearts are not His throne.

To those who may be wistfully looking for victory in their Christian life, here is the prescription. The way to victory is by surrender! Lay down your arms. Let Him prevail in your heart over your selfish desires and your rival gods.

He came to reign and does reign and will reign. The Lion has won! Poet Alfred Noyes has caught the vision:

"The trumpet blows in Nazareth,
The slave is risen again;
Across the bitter wastes of death
The horseman rides from Nazareth;
And the power we mocked as wasted breath
Returns in power to reign;
Rides on in white through Nazareth
To save His world again."

Sacrificial missionary giving:

- BRINGS MORE CONVERTS
- EXTENDS CHRIST'S KINGDOM

RETROSPECT AND PROSPECT

(Continued from page 807)

so generously and sacrificially give; every penny is immediately put into use, and the missionary secretary still has to plead for more so that the work of God is not hampered through lack of funds. There is one sum of money kept in reserve for any emergency that may arise. The great necessity to do this was brought home to our society by the terrible experiences and plight of many missionaries who were in the Congo at the time of the outbreak of trouble there.

1963 is passing into eternity; it has been a year of great blessing, progress and achievement, and now we stand on the threshold of a new year which is bright with prospect and potentiality. May it prove to be the greatest year yet in the history of the Elim Missionary Society.

The Missionary Secretary and all the members of the Elim Missionary Council send loving Christmas greetings to all our Elim missionaries on every field. God's richest blessing be yours this Christmastide.



THE FAMILY ALTAR

Scripture Union Portions

Monday, December 23rd. 1 Thess. 5:1-11.

The preaching of the apostle Paul undoubtedly included a strong presentation of the expectation of the return of the Lord Jesus in His glory. This theme had gripped the minds of the converts in Thessalonica and had left its mark upon their living. If only we could feel this same impact upon our lives what better Christians we would be.

Tuesday, December 24th. 1 Thess. 5:12-28.

The epistle of Paul to his converts commends, commands and comforts them in their new way of life. They in turn are to warn, comfort, support and be patient with each other. To pray, rejoice, prove, hold fast, and abstain. This is true Christian guidance.

Wednesday, December 25th. Matt. 1:1-25.

Christmas Day! We consider today Christ's genealogy. Born of royal line; each group of fourteen is a period of history. All who fall are to regain their forgiveness in Him. Rahab and Ruth, David and Daniel looked forward to Him.

Thursday, December 26th. Matt. 2:1-12.

Wise men were inspired by His birth. Evil men went into panic and paroxysms of rage. Murder and massacre followed their fear. Hut the immortal Babe was untouched, as was the faith of those who believed on Him.

Friday, December 27th. Matt. 2:13-23.

All who, like Herod, set themselves against God lay themselves open to His judgment. Herod, as did Caiaphas a generation later, determined to destroy Christ. Neither succeeded. In both, as always, He triumphed.

Saturday, December 28th. Psalm 119:1-16.

The "blessed" of the psalmist are the "blessed" of the Sermon on the Mount. Those who walk with God. Those who love His law. Those whose dedication is absolute and whose consecration is full always rank among the "blessed."

Sunday, December 29th. Psalm 119:17-32.

Opened eyes, longing souls, quickened beings, understanding hearts, increased loyalties, enlarged horizons, all belong to those who walk with God.

Monday, December 30th. Psalm 119:33-48.

What aspiring desire! Teach me, give me, make me, incline my heart, turn away mine eyes, and my reproach, stablish Thy Word. Then, what a response! I shall keep, I will walk, I will speak, I will delight, I will lift up and I will meditate. Let us make these our watchwords.

Tuesday, December 31st. Psalm 119:57-72.

What better words than these to close 1963: "Thou art my portion, O Lord" and "The law of Thy mouth is better unto me than thousands of gold and silver." Lord, grant that this may always be our dedication unto Thee.

The notes on the Scripture Union Bible portions beginning in January will be written by Kenneth Smith, minister of the Elim Church, Burton-on-Trent.

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PRAYER AND PRAISE FELLOWSHIP

Conducted by F. H. Coleman

Preparation

The other day I saw a young man making his last preparations before going to meet the head of a large organisation from which he hoped he would get a large contract. This meeting was most important, so much time and thought had been given to the meeting. In his brief-case was a sheaf of papers which represented hours of work. Now the morning had arrived on which he must go to a London city business house. His personal appearance was important. His knowledge of the goods the firm whom he represented worked to sell must be good. He was out to win the contract which meant thousands of pounds for his place of business and promotion for himself. I am so glad he landed the contract.

What about our preparations before we come before the throne to make our petitions to God. What tremendous worth some of them are to us. A sick one afflicted with a fearful disease. A great spiritual need. A soul that needs salvation. When we petition our heavenly Father for such great things I wonder how much preparation we make to enter His presence. If there is iniquity in our hearts, He will not hear us. It must be put away. If we hold something against another, it must first be put right. If we are not on speaking terms with another, this must be rectified. Our hearts should be filled with praise and faith. No rushing into the presence of God without first remembering what He has already done for us and feeding upon the precious promises of His Word. This will make our hearts full of praise and faith. Let us prepare our hearts as we enter the holy place to make known to Him our petitions.

Prayer is requested for

Revival throughout Britain.

A lady who needs strength to nurse a sick loved one.
All Elim missionaries.

Thought for the week

Prepare to meet thy God.

COMING EVENTS

BELFAST, Dec. 22. Ulster Temple, Ravenhill Road. Carol service by junior and senior choirs at 7. Speaker: J. K. McGillivray (Formosa).

BELFAST, Dec. 25-29. Ulster Temple, Ravenhill Road. Annual Christmas Convention, Christmas Day 11.30. Boxing Day 3.30 (baptismal service) and 6.30. Tea provided between services. Dec. 28 at 8. Dec. 29 at 11.30 and 7. Speakers: C. Brookes (Southport), J. K. McGillivray (Formosa).

EALING, Dec. 22. Elim Church, Northfields Avenue, W.5. Carol service. 6.30.

GLASGOW, Dec. 31—Jan. 5. Elim Church, 294 Cathcart Road. Tues. Watchnight Service at 11. Wed. at 3.30 and 6.30 (tea provided). Thurs. at 7. Sat. at 7.30. Sun. at 11 and 6.30. Speakers: A. Anstey, P. Smith, J. Nicklin, T. Jacobs and T. Partington.

GREENOCK, Dec. 31—Jan. 5. Elim Church, Belville Street. New Year Convention. Speakers: H. Palliser and Malcolm Smith. Conveners: W. J. Hilliard and T. Partington. Weeknights at 7.30. Sun. at 6.30.

LONGTON, Staffs. Dec. 22. Elim Church, Carlisle Street, Dresden. Christmas sound film, "O Holy Night." Speaker: J. R. Brown, of Stockport.

SOUTHAMPTON, Dec. 21, 22. Elim Church, Park Road, Freemantle. Special visit of A. Tee (National Youth Director). Sat. 7.15. Sun. 11, 3 and 6.30. Carol service. Convener: A. Brooks.

WESTCLIFF-ON-SEA, Jan. 5. Elim Church, Electric Avenue (near Fairfax Drive). Sun. at 11, 3 and 6.30. Visit of Clifford Stockdale, late of India.

LONDON CRUSADER CHOIR (Conductor: Douglas B. Gray)

December 22, Maidstone prison and Mote House; 29, Wormwood Scrubs prison and Watford.

ITINERARIES

J. K. McGillivray, on furlough from Formosa, will visit churches in Ireland: December 22-26, Ulster Temple; 28, Armagh; 29, Monaghan; 30, Brookeborough; 31, Bethesda, Belfast; January 1, Ballysillan; 2, Portadown; 3, Gilford; 4, Lurgan; 5, (a.m.) Alexandra Park, Belfast, (p.m.) Saunders Street; 6, Beersbridge Road; 7, Melbourne Street.

John McInnes, on furlough from British Guiana, will visit the following churches: January 4-17, Guernsey; 19, 20, Jersey.

"ELIM'S YEAR OF PRAYER"

Churches participating from December 23rd to 30th

Buxton, Aberdeen, Greenock, Stoneyburn, Dundee, Motherwell, Glasgow, Dunmow, Chelmsford, Colchester, New Zealand Churches, Southern Rhodesia (Inyanga North and Penhalonga).

Churches participating from December 30th to January 6th

Maldon, Rayleigh, Stowmarket, Bowers Gifford, Norwich, Brighton (The Lanes), Bristol, Mountain Ash, Southend, Westcliff, Lowestoft, Neath, Pontypridd, Tonyandy, Porth, Hereford, Blackburn.

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Our special speaker this year is

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A TEACHER IS URGENTLY REQUIRED FOR INYANGA NORTH, SOUTHERN RHODESIA, PREFERABLY WITH DEGREE. PLEASE APPLY TO: THE MISSIONARY SECRETARY, ELIM HEADQUARTERS, 20 CLARENCE AVENUE, CLAPHAM PARK, LONDON, S.W.4.

CLASSIFIED ADVERTISEMENTS

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EASTBOURNE. The Elim Guest House is open all the year round; one minute from sea, with views of both sea and downs; Christian fellowship and home comforts; hot water and gas fires in bedrooms; special off-season rates. Residents also received. Illustrated brochure from Miss G. Willcocks, Lascelles Private Hotel, Lascelles Terrace, Eastbourne, Phone 633.

ILFRACOMBE, Devon, Maranatha Christian Hotel, Torrs Park. Phone 876 We welcome all the Lord's people; evening Bible reading and prayers. Recommended for homely Christian atmosphere. Write for illustrated brochure: Mr. and Mrs. Puddicombe C.194

LONDON. "Elim Woodlands" set in four acres wood and garden; central; comfortably furnished; liberal fare; full board or bed/breakfast. Individuals or parties welcomed. Christian fellowship. Inquiries: Pastor and Mrs. Wesley Gilpin, 30 Clarence Avenue, S.W.4. Phone TULse Hill 3860.

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MISCELLANEOUS

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DEDICATION

DILLON. On September 22nd at the Elim Church, Mason Street, Hull: Dawn, infant daughter of Mr. and Mrs. G. Dillon, was dedicated to the Lord by A. T. Harries, the minister. C.673

MARRIAGE

NEVITT-POULTON. On December 2nd, at Elim Church, Kidderminster, Brian Edward Nevitt to Netta Diane Poulton. Officiating minister: G. Harpin.

SILVER WEDDING

COLE-McCLUNE. On December 29th, 1938, at the Ulster Temple, Belfast, Edward F. Cole to Sally McClune. Officiating minister: the late Principal George Jeffreys. C.677

WITH CHRIST

MORRIS. On December 1st, Mrs. G. Morris, wife of Neath Church secretary. Funeral conducted by J. H. Sainsbury.

BRITTON. On November 16th, Mrs. Ada Britton, aged 73. Foundation member of Graham Street Church. Funeral conducted by Edward F. Cole.

Preliminary announcement!

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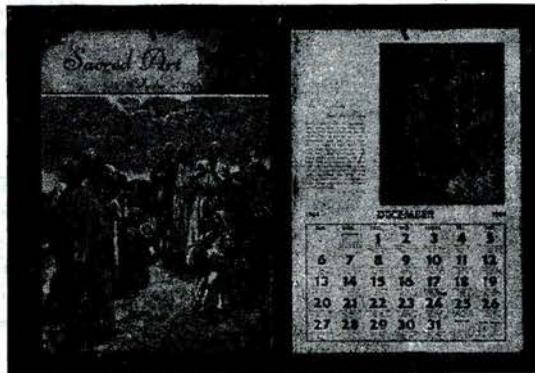
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